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ESSAYS
UPON SEVERAL
Moral Subjects.

In Two Parts.

PART I.

Upon Pride. Upon Cloaths. Upon Duelling. Upon General Kindneſs. Upon the Office of a Chaplain. Upon the Weakneſs of Human Reaſon.

PART II.

Of Fame. Of Muſick. Of the Value of Life. Of the Spleen. Of Eagerneſs of Deſire. Of Friendſhip. Of Popularity. A Thought. Of the Entertainment of Books. Of Confidence. Of Envy. Of the Aſpect. Againſt Deſpair. Of Covetouſneſs. Of Liberty. Of Old Age. Of Pleaſure.

By *JEREMY COLLIER*, M. A.

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TO

TO THE READER.

I Eaſily foreſee ſome People will be diſobliged with the Freedom of theſe Papers, and think themſelves treated with too little Ceremony; But unleſs they can diſarm their pretended Adverſary, and confute his Arguments, I would deſire them by all means to ſmother their Reſentments: For as bad as the World is, to appear in defence of Pride, and turn Advocate for the Devil, looks like an untoward ſort of an Employment. However to ſweeten their Humour as much as may be, they may pleaſe to conſider that there was no good to be done in this Caſe without plain dealing; This Malady of all others muſt be well examined, otherwiſe it's in vain to expect a Cure. 'Tis to no purpoſe to declaim in general againſt a Proud Man, and to give him a great many hard Names; for unleſs you

you point directly upon his Vice, distinguish its Nature, and discover the weakness of that which he builds upon, Every one will be sure to avoid the Charge, and parry against the Application. Farther, to abate their Censure, I think it not improper to acquaint them that here are no particular Characters attempted, nor is there the least intention to provoke or expose any Person Living. Besides when a Piece like this is drawn from so many different Faces; the mixing of Features and Complexions, will keep the Originals *from being discover'd. In short, the Design of this small Discourse is only to make Men more useful and acceptable to Society, and more easy to themselves then they generally are: And that those who over-top their Neighbours upon any considerable account; may manage their Advantage with that Modesty and good Humour, that none may have any just occasion to wish them less.*

THE

THE

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TO

A

Moral Eſſay

UPON

PRIDE,

IN A

CONFERENCE

BETWEEN

Philotimus and *Philalethes.*

Philot. PHilalethes, I am glad to ſee you, though you are ſo wrapt up in Speculation that I ſcarce knew you at firſt ſight; pray why ſo Thoughtful? you don't uſe to have ſo much Philoſophy in your Face.

Philal. I have a particular reaſon to look a little pretendingly at preſent; therefore I hope you will excuſe it.

Philot. With all my Heart; for I ſuppoſe you will not make a Practice of it: But whatever Emergency you may be under, I would adviſe you to appear in your old Shape again; for in my Judgment that contemplative Figure does not become you.

Philal. I am ſorry to hear Thinking agrees ſo ill with my Conſtitution; but I hope this Alteration does not ariſe from any natural Antipathy I have to Senſe; but from the unacceptableneſs of the Subject I am upon.

Philot. Pray if it be not too free a Queſtion, What were you muſing upon?

Philal. Why laſt night I happen'd to light upon an overgrown Fop, who plagued the Company with ſuch an impertinent Hiſtory of his Quality and Performances, and was ſo vain and inſolent in all his Behaviour, that as ſoon as I was delivered from him, I had a plentiful occaſion to conſider the unreaſonableneſs of Pride; which is the preſent Employment of my Thoughts: And upon a full View, I find ſo much Folly, and ill Humour, and Monſter in the Compoſition of this Vice, that I am aſhamed, and almoſt afraid, of the *Idea* I have raiſed.

Philot. 'Tis ſomewhat hard you can't ſtand the Charge of your own Imagination;

on; But though I shall not dispute your Courage, yet I much question your Mortification.

Philal. The Reason of your Censure?

Philot. Because I have observed, it's but a bad Sign of Humility to declaim against Pride; for he that is really Humble will be unconcerned about Respect and Applause; such a Person values himself upon nothing but his Conscience and Integrity; and therefore the haughtiness of another can't make him uneasy; so that if he finds himself wince upon the Account of Neglect, he may be pretty well assured he has a Sore Place.

Philal. I think you are somewhat out in your Notion of Humility; for that Virtue does not make us either servile or insensible; it does not oblige us to be ridden at the Pleasure of every Coxcomb: We may shew our dislike of an imperious Humour, as well as of any other foolish Action; both for the Benefit of Others, and in Vindication of our own Right.

Philot. I am glad to hear this Concession from you; because from hence it follows, that a Man may have a just Esteem of himself without being Proud: Now if this Observation was remembred and rightly applyed, Men would not be so Censorious in this Point, nor mistake their own Pride for

their Neighbours ſo often as they do. For inſtance, a Man whom the Law has made my Superiour, may take notice of his Quality if he pleaſes; but this can't well be done except he makes me an Abatement of the Regard he receives from me; therefore I ought not to interpret the *Reſerve* or *Familiarity* of his Carriage, as a Neglect; for provided he keeps within his Proportion, he Challenges nothing but his own; ſo that if I am diſpleaſed, the Pride lies on my ſide, for affecting to have an equal Regard paid to Perſons who are unequal.

Philal. I have nothing to Object againſt the main of your Diſcourſe; and conceive that the beſt way to know whether we are Guilty or not, and to prevent charging this odious Imputation unjuſtly upon Others, is to State the nature of Pride, and to enquire into the Grounds of it.

Philot. I confeſs this is the way to Pinch the Queſtion; therefore let what will come of it, I will ſtand the Teſt of your Method, though I am afraid you will ſay ſome unacceptable Things.

Philal. Suppoſe I do; if the Subject leads me to it, the fault is not mine: But to come to the Point: Pride has a very ſtrong Foundation in the Mind; it's bottom'd upon Self-love.

Philot.

Philot. Then I find there is ſomewhat to Work upon.----

Philal. Pray give me leave, I ſay Pride is originally founded in Self-love; which is the moſt intimate and inſeparable Paſſion of Humane Nature. The Kindneſs Men have for themſelves, is apt to put them upon over-valuing their own Things: which Humour unleſs check'd in time, will make them take moſt delight in thoſe Circumſtances and Actions which diſtinguiſh them from their Neighbours; and place their ſuppoſed Advantages in the beſt Light. Now this Deſign is beſt purſued by being Maſter of uncommon Excellences; which though deſired by all, are poſſeſſed but by a few; for the rareneſs of Things raiſes their Eſteem, and draws a general Admiration. And their deſire of being diſtinguiſhed, is one reaſon why they love to keep the Odds in their own Hand, and to make the Diſtance between themſelves and their Neighbours as Wide as may be; which often runs them upon a vain, and tyrannical Oſtentation of their Power, Capacity, *&c.* For this magnificent Diſcovery makes the Difference between them and their Neighbours more Apparent; and conſequently, occaſions their own Greatneſs to be the more remarkable.

Philot. I think you have said something very remarkable; and I don't know but you may grow Considerable by it; if you can prove your Assertion.

Philal. Pray what rising Doctrine have I laid down?

Philot. You say that Pride is founded in Self-love, which is an unseparable Passion of Humane Nature; from whence I gather, that it's impossible for a Man not to be Proud, because it's impossible for a Man not to love himself. We are like to have an admirable Preservative from you at this Rate.

Philal. Not so fast: If you had attended to the Whole, you might have observed, That by Self-love I meant the Excesses of it.

Philot. I thought a Man could not have loved himself too well.

Philal. If by loving you mean wishing himself Happy, I agree with you; for we may, or rather we must desire to be as Happy as is possible; provided it be without Prejudice to another. But then, if Esteem is understood by Love, it's easy (without Care) to exceed in our own behalf; and in this Sense we certainly do love our selves too well, as often as we set an over-proportioned and unusual Value upon any Thing, because it's our own, as if our Fondness

neſs and Partiality was the true Standard of Worth; and we had the Faculty of turning every thing we touch into Gold.

Philot. I will not Conteſt this Point any farther with you; but as I remember you ſtarted another Paradox, by intimating, that it was a ſign of Ambition to eſteem any Excellency the higher for being uncommon: Now ſince the Value of an Advantage is inhanced by it's Scarceneſs, and made more Reputable to the Owner; I think it ſomewhat hard not to give a Man leave to Love that moſt which is moſt Serviceable to him.

Philal. So it would if he had no Body to Love but himſelf; but ſince he is both obliged and naturally inclinable to univerſal Benevolence, this alters the Caſe: For he who Values any thing the more for being uncommon, will deſire it ſhould continue ſo: Which is no kind Wiſh to his Neighbours; and is an Argument that a Man does not delight in an Advantage ſo much for it ſelf, as for the Compariſon; not ſo much for it's own irreſpective Goodneſs, as becauſe others want it. Now it affords a more generous, and I believe, a more tranſporting Pleaſure, to converſe with univerſal Happineſs, though we make no greater Figure in it, than the reſt of our Neighbours; than to be gazed at, and ad-

mired by a Crowd of indigent and inferiour People.

Philot. The World does not ſeem to be of your Opinion; however I will let your Argument paſs, for the good Nature of it. But after all let me tell you, though I have no Mind to be counted Proud, yet I have a ſtrong Fancy for my ſelf: and therefore if you will not allow me to be Civil to my Perſon, we might e'en as good Diſpute no farther; for---

Philal. Don't trouble your ſelf, if your Terms are Moderate, we'll never break off upon that Score; therefore I will offer at a ſhort Negative Deſcription of Pride; in which if it's poſſible, I will give you Satisfaction.

Philot. Pray let us ſee how Liberal you will be.

Philal. Firſt, It's no part of Pride to be Conſcious of any Perfections we have, whether Intellectual or Moral; for this is in many Caſes neceſſary, and impoſſible to be avoided. He that is Wiſe or Learned muſt know it, otherwiſe he can't underſtand when he judges True or Falſe; nor diſtinguiſh difficult and noble Speculations, from trifling and vulgar Remarks: nor tell when he acts Rationally or not. Now a Man that is ignorant of theſe Things, can neither be Wiſe nor Knowing: Therefore as he that has

has a just and vigorous Sense of the Magnitude, Distance and Colours of Objects, must conclude that he has Eyes whether he will or not; so these Perfections of the Mind discover themselves by their own Light: The Possessour can no more be Ignorant of them, than he can doubt of his Existence when he is Awake. To give one Instance more: How can any Person have true Fortitude, who does not know how far he ought to Hazard himself; and wherein the Baseness of Cowardise consists? So that to affirm a Man may be ignorant of his own Considerableness, is to make him Wise and Great, and Good by Chance; which is a Contradiction to the Excellences supposed in him.

Philot. Right. And since I like the Frankness, and Tendency of your Argument, I'll try if I can Reinforce it: I say then, supposing it was Possible for a Man to be ignorant of his good Qualities; it was by no Means convenient: For if he carried such a Treasure about him, without knowing how well furnished he was; it's somewhat hard to conceive how he could either Improve or Use it: If it lay thus close, it would be little better, than a Mine undiscovered; for which neither the Owner of the Ground, or any Body else, are ever the Richer.

Philal.

Philal. You ſay well, and therefore I ſhall venture in the ſecond place to affirm, That as we may be acquainted with our own Accompliſhments, without being guilty of Pride, ſo neither is it any Branch of this Sin to diſcover, that they are greater than ſome of our Neighbours enjoy. If we have a real Advantage over another, it's no Sin to be ſenſible of it; to apprehend otherwiſe, is to judge contrary to the Reaſon of Things; when the Caſe is plain, we may believe we have more Honeſty, Senſe, *&c.* than ſome others: This is as allowable as it is for us to think, that we have better Complexions than Moors, and are Taller than Pygmies.

Philot. Can you go on?

Philal. Yes, I'm not afraid to add; Thirdly, That we don't fall into the Sin of Pride, by being delighted with thoſe Advantages of Mind, Body or Fortune, which Providence has given us; theſe things in the very Notion of them are ſuppoſed to be Beneficial. Now it's natural and neceſſary for us to be pleaſed with the Enjoyment of that which is good; of that which is agreeable to our Faculties, and an Advancement of our Nature: To ſpeak ſtrictly, When the Faculty and the Object are rightly proportioned, Satisfaction follows of Courſe; and it's as impoſſible for us not to be pleaſed, as it

is

is for Fire not to aſcend. Farther, if we are not allowed to take any Satisfaction in our Condition, we are not bound to give God Thanks for it; for we are not obliged to be Thankful for that which does us no good: But nothing can do us any good, except it be by giving us a Pleaſure either in Hand or in Proſpect. Fourthly, It is no part of Pride, to be more pleaſed with having an Advantage our ſelves, than by ſeeing one of the ſame Value poſſeſſed by another.

Philot. Make this out, and you will oblige me.

Philal. Very well: I prove my Propoſition thus. Firſt, Becauſe that which is in our Poſſeſſion, or incorporated into our Eſſence, is always in our Power; and ready to be made uſe of when we think fit. But that which belongs to another is often at a Diſtance, and out of our Reach; and can't be communicated to us, though the Owner was never ſo willing. Secondly, It muſt be more agreeable to be Maſter of any Perfection our ſelves, than to Contemplate one of the ſame Nature in another; becauſe every one is more certain of the kind Inclination he has to himſelf, than he can be of the Affection of any other Perſon whatever: That I will be always kind to my ſelf, I am as well aſſured of, as that I have a Being; but that another will be ſo,

is

is impoſſible for me to know: And therefore let a Man be never ſo Good-natured, it muſt be ſomewhat more Satisfactory to him, to ſee himſelf well furniſhed in any kind, than his Neighbour. Thirdly, That which is our Own, and in our Nature, we have the moſt intimate and vigorous Senſe of; for the Preſence of any deſirable Object, we know is more Acceptable and Entertaining, than either the Notion or Proſpect of it: Poſſeſſion gives us the Life of the Thing; but Hopes and Fancy can furniſh out no more at the beſt, than a Picture finely Drawn. So that, for Example, let a Man be of never ſo generous and diſintereſted a Spirit, yet it's Natural for him to be better pleaſed with being Rich himſelf, (if he has any Value for Riches) than in having the bare Idea of an Eſtate: Beſides, as I obſerved, that which is our Own, is always at our Diſpoſal, and does not depend upon the uncertain Inclination and Humour of Another.

Philot. Very comfortably argued: I find then by your Diſcourſe, that a Man may without Vanity be pleaſed with his Circumſtances; and have good Thoughts of himſelf too if he deſerves it. Now ſome People are ſo unreaſonable, that they will neither give Men leave to Love, nor Underſtand themſelves; if they are Conſcious

ſcious of any commendable Quality, they muſt be ſure to lay it out of the Way, that they may not ſee it: Nay, if a Man has taken never ſo much Care to make himſelf Inſignificant, in Order to the promoting of Humility, they will ſcarce let him know he is good for nothing; for fear he ſhould grow Conceited of his Virtue. But I perceive you are not ſo ſtrait-laced, and pedantick in your Notions. Therefore if you can recover us no more Ground, let us know directly what Pride is; and be as fair as you can.

Philal. Why Pride in the plaineſt Words which I can think of, is too high an Opinion of our own Excellency.

Philot. How ſhall we know when we over-rate our ſelves?

Philal. That is a very ſeaſonable Queſtion, and abſolutely neceſſary to the State of the Caſe: Therefore I ſhall lay down ſome indiſputable Marks of this Vice; that whenever we ſee the Tokens, we may conclude the Plague is in the Houſe.

Philot. Let us hear your Diagnoſticks.

Philal. Firſt, Then we may be aſſured we have this Diſeaſe, when we value any Perſon chiefly becauſe his Advantages are of the ſame Nature with thoſe we Enjoy; neglecting Others who have an equal Right to Regard, only becauſe their Privileges

are

are of a different Kind from our own. For inſtance, When Men who derive their Conſiderableneſs from the Sword, the Gown, or their Anceſtours, think none worthy their Eſteem but ſuch as claim under their own Pretences; in this Caſe it's evident, it can be nothing but Partiality and Conceitedneſs which makes them give the Preheminence.

Secondly, We may certainly conclude our ſelves infected with this Vice, when we Invade the Rights of our Neighbour; not upon the account of Covetouſneſs, but of Dominion; only that we may have it in our Power to create Dependencies, and to give another that which is already his own.

Thirdly, When Men don't meaſure their civil Advantages by the Laws of their Country, but by their own Fancies, and the Submiſſions of Flatterers; this is another infallible Sign they are Proud.

Fourthly, To mention no more, When Men love to make themſelves the Subject of Diſcourſe: To con over their Pedigrees, and obtrude the Blazon of their Exploits upon the Company; this is an Argument they are overgrown with Conceit; and very much ſmitten with themſelves.

Philot. Though I think you have hit the Symptoms pretty well, yet except they are marked ſomewhat more diſtinctly, 'tis poſ-

ſible

ſible for a Man to have moſt of them without being e'er the wiſer. For unleſs we are able to draw up a juſt State of the Degrees of Merit, we can never take the true Height of our Pretenſions; and being in this Uncertainty, it's odds if Self-love does not make us determine to the Prejudice of our Neighbours. Now I would gladly know how we muſt go to work, to be ſufficiently informed in this Point.

Philal. We muſt endeavour to get right Apprehenſions of the ſeveral Excellences of Humane Nature; and what Proportion they hold to each other: In order to the aſſiſting our Judgment in this Caſe, I ſhall lay down theſe general Rules.

Firſt, Thoſe Advantages which ſpring from our ſelves; which are the Effects of our Power and Courage; of our Induſtry or Underſtanding, are more valuable than thoſe which are derived, and borrowed; becauſe they are a Sign of a Richer and more Active Nature.

Secondly, Thoſe Qualities which are moſt uſeful ought to have the Preference: For ſince Acknowledgments ought to be ſuitable to the Nature of Benefits received, thoſe who have the largeſt Capacity of Obliging, may fairly Challenge the Preheminence in our Eſteem; and therefore in the third place, The Duration of an Advantage

ought

ought to be consider'd; and that which has the firmest Constitution, and is most likely to continue, ought to be preferr'd to Others which are brittle and short-lived. These Rules carefully apply'd, will shew us how far our Pretensions to Regard are short of, or exceed other Mens; and so prevent an over-weening Opinion of our selves. However, we are to observe, that outward Respect ought to be given according to the Distinctions of Law; and though a Man may happen to be very Defective in Point of Merit, yet we ought to take notice of the Value Authority has set upon him.

Philot. Give me leave to put in a Word, which is to tell you, that though I am not satisfied with your Instances, yet I am glad to find you will allow us different Degrees of Worth. I was almost afraid you would have set all Mankind upon a Level.

Philal. To deliver you from such Apprehensions, I freely grant you, that the Distinctions of Quality ought to be kept up for the Encouragement of Industry, and the support of Government. I hope, now you have the Reason of my Concession, you will not be so Suspicious for the future.

Philot. No, not till you give me a farther Occasion; Especially since the Inference of your Discourse is not unacceptable; from whence it followeth, That when a Man

sees

ſees plainly that he has the Advantage of his Neighbour, he may let him underſtand ſo much without any Offence to Humility.

Philal. No doubt of it; eſpecially when his Station is Publick: But then the Diſcovery of his Superiority ought to be managed with a great deal of Art and good Nature; to which we are oblig'd not only in point of Complaiſance, but Juſtice: For though there is often a real difference between one Man and another, yet the Party who has the Advantage uſually magnifies the Inequality beyond all Senſe and Proportion. Men don't conſider that the great Privileges of Humane Nature are common to the whole Kind; ſuch as being equally related to God and *Adam*, Reaſon and Immortality, the ſame Number of Senſes, and much of the ſame Perfection and Continuance. And as for thoſe Things which are the peculiar Advantages of a few; they are either acquired and enjoyed by the ſtrength of thoſe general Ones I have mentioned, or elſe they are foreign, and in a great Meaſure Chimærical; and therefore can be no real Enrichments of our Nature: They are often no more than the Bleſſings of Chance, of Flattery, and Imagination; and though they may ſet us upon higher Ground, yet they can add nothing to the true Stature of our Being: But to Combate this Vice more ſuc-

ceſsfully, we'll examine it's moſt plauſible Pretences, and ſee if we can diſcover the Weakneſs of them.

Philot. What Pretences are thoſe?

Philal. I mean Learning, Nobility, and Power; for theſe you know are accounted the brighteſt and moſt diſtinguiſhing Advantages. But though they ought all to be conſidered, yet I believe there is much more Weight laid upon them, than in ſtrict Reaſon they will bear.

Philot. You talk as if you were retained by the Mobile, and had a Mind to bring us back to our Original State of Ignorance and Peaſantry.

Philal. I tell you once again, you are much miſtaken. I have no deſign to leſſen the Value of any Man's Honour, or Underſtanding: Let People have as much Senſe and Quality as they pleaſe; provided they don't grow troubleſome and ridiculous about it.

Philot. I ſomewhat ſuſpect you have a Mind to engroſs this Vice of Pride to your ſelf. This ſort of Diſcourſe looks like declaiming againſt Arbitary Power; where the ſharpeſt Invectives are commonly made by the moſt enterpriſing, and unmortified Men; who are only Angry that they are not poſſeſſed of that Abſoluteneſs Themſelves which they endeavour to render Odious in Others.

Philal.

Philal. You are somewhat smart! However let me tell you, if I have any such Project as you Imagine, you have me upon a fair Dilemma. For, if my Reasons against Pride hold good, they will stand upon Record against my Self; which I suppose will be no unacceptable Revenge for you: If they are insignificant, you will have the Diversion of Laughing at the Folly of the Attempt: And which is more considerable, you may keep your good Opinion of your Self into the Bargain.

Philot. Pray begin your Attack as you think fit, and for Dispute sake, I'll try how far I can maintain the Ground against you.

Philal. First then, Learning (to begin there) and High Conceit agree very Ill together: For a Man of Letters may have a clear Notion of the Stupidness and Deformity of this Vice; and being better acquainted with the Frame and Passions of humane Nature, he can't choose but discover how unacceptable it must make him to all Mankind. Besides, he is suppos'd to know, that nothing in strict Reason deserves a true Commendation, but a right use of the Liberty of our Will; which is in every Ones Power to manage to Advantage.

Secondly, Learning gives us a fuller Conviction of the Imperfection of our Nature; which one would think might dispose us to

Modeſty. The more a Man knows, the more he diſcovers his Ignorance. He can ſcarce look upon any part of the Creation, but he finds himſelf encompaſſed with Doubts and Difficulties. There is ſcarce any thing ſo Trifling, or ſeemingly Common, but perplexes his Underſtanding; if he has but Senſe enough to look into all the Objections which may be raiſed about it. He knows he has a Being, 'tis true; and ſo does a Peaſant: But what this Thing is which he calls himſelf, is hard to ſay. He has reaſon to believe, that he is compounded of two very different Ingredients, Spirit, and Matter; but how ſuch unallyed and diſproportioned Subſtances ſhould hold any Correſpondence, and Act upon each Other, no Man's Learning yet could ever tell him. Nay, how the Parts of Matter *cohere*, is a Queſtion which it's likely will never be well anſwer'd in this Life. For though we make uſe of the faireſt *Hypotheſes*, yet if we purſue the Argument home, we ſhall go nigh to Diſpute away our Bodies, and Reaſon our ſelves all in Pieces. Inſomuch, that if we had nothing but Principles to encourage us, we might juſtly be afraid of going abroad, leſt we ſhould be blown away like a Heap of Duſt: For it's no Solution to ſay, the greater parts of Matter are connected with hooked Particles; for ſtill the Difficulty returns,

How

How these Hooks were made? *Quis custodiet ipsos Custodes?* What is it that fastens this Soder, and links these First Principles of Bodies into a Chain? And as the more refined Understandings know little or nothing of themselves, and of the material World; so upon Enquiry, we shall find them as Defective in their Skill about Moral Truths: (excepting those who are taught by Revelation; which supernatural Discoveries the unlearned are capable of understanding, as far as their Happiness is concerned.) Those who made Laws in their respective Countries, we have reason to believe had their Minds polished above the Vulgar rate: And yet we see how unaccountably the publick Constitutions of Nations vary. The *Persians* and *Athenians* allowed Incest; the *Lacedemonians*, Stealing; and some *Indians Herodotus* mentions, used to bury their best Friends in their Stomachs. In short the Rules of Decency, of Government, of Justice it self, are so different in one Place from what they are in Another, so Party-coloured and contradictious, that one would almost think the Species of Men Altered according to their Climates; and that they had not the same Nature in common. One would almost think, that Right and Wrong lay rather in the Fancies of Men, than in the Reason of Things; and was bounded

more by Seas and Rivers, than by any unalterable Limits of Nature; that Virtue and Vice were Minted by the Civil Magistrate; and like Coins, would pass for Currant only in his own Dominions. The Heathen Philosophers may fairly be granted, to have as good pretences to Learning, as any other sort of Men among them: And yet we may observe from *Tully* and *Laertius*, what a small Proportion of solid Knowledge they were Masters of; how strangely did they differ in Matters of the highest Import? how eagerly did they Dispute, and not without Probability on both Sides: Whether there was any thing certain? Whether the *Criterions* of Truth and Falsehood were clear and indubitable, or not? Whether the Government of the World was Casual, Fatal, or Providential? How many *Summum Bonums* have they Presented us with; Some of them only fit to entertain a Brute: Others Noble enough for a Spirit of the highest Order? It were tedious to recount the Differences one Sect had with another; their Inconsistences with themselves, and the ridiculous and ill-supported Tenets some of the most famous of them have held: Insomuch that *Tully* takes notice, that there was no Opinion so absurd, but was held by some Philosopher or other. 'Tis true, they could Wrangle and Harangue

Harangue better than the Common People; they could talk more plausibly about that they did not understand; but their Learning lay chiefly in Flourish, and Terms, and Cant; for as for any real Improvements in Science, they were not much Wiser than the less-pretending Multitude. Indeed the more Modest of them would confess, That the chief use of Learning was to give us a fuller Discovery of our Ignorance; and to keep us from being Peremptory and Dogmatical in our Determinations. Now one would imagine, the more intimate Acquaintance we had with the Imperfections of our Nature, the greater Reason we should have to be Humble. Is weakness a proper Foundation to Erect our Lofty Conceits upon? Indeed he that has not the Leisure or Capacity to examine how it's with him, may be fondly perswaded to fancy himself some Body; and grow Vain upon the kind Presumption: But for a Man to be Proud who can demonstrate his own Poverty, is little less than Madness.

Philot. If the Case stands thus, to make all sure, we had best get an Order to Burn the Twenty Four Letters, and hang up *Cadmus* in Effigie; for---

Philal. Pray don't interrupt me, and I will try if I can give you a little Ease. Granting therefore, as we may, that Learn-

ing does give ſome Advantage; and that our Underſtandings are really enriched by it; yet in regard we have but a few Principles to build upon, the greateſt part of our Knowledge muſt conſiſt in Inferences; which can't be wrought out without great Labour and Attention of Mind: And when we are at any diſtance from ſelf-evident Truths, the Mind is not only perplexed with the Conſideration of a great many Circumſtances, but which is worſe, Forgetfulneſs, or Miſtake in the leaſt of them, fruſtrates our whole Deſign; and rewards us with nothing but Errour for our Trouble.

Now he that is ſo liable to be impoſed upon, who riſes but by Inches, and enriches himſelf by ſuch ſlow and inſenſible Degrees; 'tis a Sign that his Stock was either very ſmall, or that he is unskilful in the management of his Buſineſs; and therefore he has no reaſon to be proud of what he has gotten: Beſides, it's an humbling Conſideration to reflect what Pains we are obliged to take to Muſter up our Forces; and to make that little Reaſon we have ſerviceable. How faſt does Obſcurity, Flatneſs and Impertinency, flow in upon our Meditations? 'Tis a difficult Task to talk to the Purpoſe; and to put Life and Perſpicuity into our Diſcourſes: Thoſe who are moſt ready and Inventive, have not their beſt Thoughts up-

uppermoſt: No, they muſt think upon the Stretch; ranſack, and turn over the Mind, and put their Imagination into a kind of Ferment, if they intend to produce any Thing extraordinary: So that conſidering the Trouble, and almoſt Violence we are put upon, one would think that Senſe and Reaſon was not made for Mankind; and that we ſtrive againſt our Natures when we pretend to it.

Philot. Well; What though our Minds were poor, and unfurniſhed at firſt; Is it any Diſparagement to us to have more Wit than we were Born with? What though we can't ſtrike out a Science at a Heat, but are forced to poliſh our ſelves by Degrees, and to work hard for what we have? The leſs we were aſſiſted by Nature, the greater Commendation it is to our Induſtry; and our Attainments are ſo much the more our own. And ſince we have thus fairly diſtinguiſhed our ſelves by Merit, why ſhould we ſeem unapprehenſive of our Performances? Since we have paid ſo dear for the Improvements of our Underſtanding, and our Advantages are gained with ſo much Difficulty, what harm is it to make our beſt of them? Why ſhould we not oblige the Negligent to Diſtance and Regard; and make thoſe who are younger or leſs knowing than our ſelves, ſenſible of their Inferiority?

Philal.

Philal. I agree with you, as I have already hinted, That a Man may lawfully maintain his Character and juſt Pretences againſt Rudeneſs and Ignorance; eſpecially when the Publick Good is concerned in his Reputation. But when he acts a Private Part, and Converſes with People of Senſe and Modeſty, he ſhould give them but very gentle Remembrances of his Prerogative: His Opinion of his own Worth ſhould but juſt Dawn upon them; and at the moſt, give them but an obſcure and remote Notice, that he expected any ſingular Acknowledgment: He ſhould take the Reſpect that is paid him, rather as a Preſent than a Debt; and ſeem Thankful for that which is his own: But to be Stiff and formally reſerved, as if the Company did not deſerve our Familiarity; to be Haughty and Contemptuous, and to make ſcanty and underproportioned Returns of Civility: This is a downright Challenge of Homage; and plainly tells People, They muſt be very Mannerly: 'Tis in effect to ſay; Gentlemen, I have more Learning; and have done the Publick greater Service than you; and therefore I expect to be conſidered for it: You may poſſibly ſay, That I have more Preferment too, and am paid for my Merit in Mony; but that ſhall not ſerve your Turn: For except you ſhew your

ſelves

ſelves very Dutiful, I ſhall give you broad Signs of my Diſſatisfaction; and never let you have the Honour of Converſing with me again. Now ſuch a Man, if he went much abroad, would plague Mankind more with his Company, than he could Oblige them with his Writings; though they were never ſo conſiderable. Such People ſeem to owe their Parts to their ill Temper: Their Induſtry is Malicious; and they have taken pains not ſo much to Oblige the World, as to get an Opportunity of Trampling upon their Inferiours. Had they been good-natur'd, they would have been as dull and inſignificant as their Neighbours. But their imperious Carriage is juſt as reaſonable, as it would have been for the old *Athletæ* to have drudged hard in Eating and Exerciſe, that they might employ their Bulk and Activity in beating every one who was weaker, and leſs skilful than themſelves.

Philot. By your Diſcourſe you ſeem to miſtake the Matter; and not to weigh things rightly. 'Tis not Superiority that theſe Gentlemen of Learning are ſo Solicitous about; 'tis not Perſonal Advantage which they chiefly intend by their Reſervedneſs: They have, no doubt, a more publick and generous Deſign: For you may obſerve, they uſually bear hardeſt upon thoſe of their own Order and Profeſſion; which is nothing

thing but a forced and politick Statelineſs for the promoting of Knowledge in Others. The young Fry, whether you know it or not, muſt be held at a Diſtance, and kept under the Diſcipline of Contempt. If you give them any tolerable Quarter, you indulge them in their Idleneſs; and ruin them to all Intents and Purpoſes. For who would be at the Trouble of Learning, when he finds his Ignorance is careſſed; and that he is eaſy and acceptable enough in the Company of the beſt Authors of the Town? But when you Brow-beat them, and Maul them, you make them Men for ever: for *Vexatio dat intellectum*; though they have no natural Mettle, yet if they are ſpurred and kicked they will mend their Pace, if they have any Feeling. Such rigorous Uſage will make them ſtudy Night and Day to get out of this ignominious Condition; in hopes, that it may come to their own Turn to be Proud one Day. Take my Word for it, There is no ſuch Way to make a Scholar, as to keep him under while he is Young, or Unpreferred.

Philal. Notwithſtanding your Flouriſh, I can't perſwade my ſelf, that this Diſpenſation of Pride is ſo mighty uſeful as you pretend. I ſhould think ſuch an outward Management of any Accompliſhments, ſhould rather diſcourage Others from attempting

tempting ſuch dangerous Circumſtances. If Senſe and Learning are ſuch unſociable imperious Things, a Good-natur'd Man ought to take eſpecial Care not to improve too faſt. He ought to keep down the Growth of his Reaſon, and curb his Intellectuals, when he finds them ready to out-ſtrip his Neighbours. I aſſure you, if I was of your Opinion, and thought my ſelf near the Temptation to ſo much ill Humour, I would never look on a Book again.

Philot. Come, when you have ſaid all, there is no keeping up the Credit of Learning, without that which you call a reſerved Behaviour. For if thoſe who are Eminent this Way, ſhould condeſcend to thoſe Familiarities which you ſeem to deſire, the Honour of their Profeſſion would ſuffer much by it; if they ſhould converſe upon the Level, the Veneration which their Inferiours have for them would quickly wear off: And if the Vulgar obſerved there was no Diſtinction kept up amongſt the Men of Letters; they would ſuſpect there was nothing extraordinary in any of them. Pray who are ſuppoſed to be the beſt Judges of Learning, Thoſe who have it, or Others?

Philal. No doubt, Thoſe who have it.

Philot.

Philot. Then if they ſeem to undervalue it Themſelves, Is not this the Way to bring it into a general Diſ-repute? I tell you once again, if the Privileges of Merit are not inſiſted upon, all muſt go to wrack. If a Man who has digeſted all the *Fathers*, and is ready to add himſelf to the Number, ſhews any tolerable Countenance to one who has ſcarce rubbed through *Ignatius*, and lets a pure *Engliſh* Divine go Cheek by Jole with him, the Commonwealth of Learning will grow almoſt as Contemptible as that of the Pigmies; and be only fit to Write Romances upon.

Philal. I ſhall not enquire how far this lofty Method may advance the Reputation of Learning; but I am pretty ſure it's no great Addition to theirs who uſe it; for it only makes others more inquiſitive into their Defects, and more inclinable to Expoſe them. If they take them tardy, they endeavour to humble them by way of Reprizal. Thoſe Slips and Miſmanagements are uſually ridiculed and aggravated, when ſuch Perſons are guilty of them; which would be over-looked, or excuſed, in others of a more modeſt and affable Converſation. If they happen to be found inconſiſtent with themſelves: If their Vanity of appearing ſingular puts them upon advancing Paradoxes, and proving them as Paradoxically.

If a Presumption upon their own Strength, and a Desire of greater Triumph makes them venture too far into the Enemies Quarters, and take up a Post which they can't maintain; they are usually Laught at for their Folly, and left to shift for themselves: For Pride never has any Friends; and all Men are glad of a just Occasion to lessen his Reputation who makes such an ill-natured Use of it.

Philot. I conceive you harp a little too much upon one String: Do you think the inferiour Clergy, for whom you are now pleading, are discouraged by none but those of their own Profession?

Philal. No, I grant there is another Sort of People who use them with Neglect enough: But then they are somewhat more to be excused. They have not such fair Opportunities to understand the just Pretences of a liberal Education, and a Religious Employment. They are apt to fall under unfortunate Hands in their Minority: The Vanity of their Parents, and the Knavery of Flatterers, often gives them a wrong Notion of themselves; and makes them admire nothing but Wealth and Greatness; and think no Condition deserves Regard but that which resembles their own. Besides, their Neglect looks less unaccountable by reason of their Quality; and their Breeding makes their Pride sit more decently upon

on them. They usually Contemn with a better Grace than others: For there is a great deal of Art and Mystery in Pride, to manage it handsomely: A Man might almost as soon learn a Trade: And if we observe, we shall find that those who were not brought up to it, seldom prove their Crafts-master; or practise with any sort of Address. To which I may add, That such Persons are usually willing to pay for their Imperiousness; so that a Man is not made a Fool for nothing. But when this lofty Humour is clumsily and inartificially managed, when it's affected by those of a self-denying and mortified Profession; and who get their Living by declaiming against it: When it's taken up by Men of Sense, who may well be expected to see through the Folly of this Vice; and who generally have not those Pretences of a byassed Education to misguide them: Especially when they play it upon Persons of their own Order, who were Born and Bred to as fair Expectations of Regard as themselves; and are sometimes their Inferiours in nothing so much as in Success; This is such a singular Practice, that I had rather leave it undescribed, than be forced to give it it's proper Character.

Philot. I believe you will be willing to abate, if not to retract your Censure, when you consider that these Gentlemen of the Gown,

Gown, whom you think too much depreſſed, are many of them Curates: And is it not very reaſonable there ſhould be a Diſtance obſerved between Maſters and Servants? If you Confound theſe two Relations by laviſh and indiſcreet Familiarities, you deſtroy the Reſpect; and by degrees, the very Notion of Superiority. If there is is not a due Homage Paid in Converſation, thoſe who are in a ſtate of Subjection, will neither know their Condition, nor their Duty: They will be apt to forget they hold by a Servile Tenure; and think themſelves enfranchiſed from all manner of Suit and Service. Beſides, if the Parſon ſhould uſe his Curate with that Freedom which you inſinuate, as if there was neither Dependance nor Obligation between them; this might be of very ill Example to the Pariſh, and make all other Servants challenge the ſame Liberty; and grow pert upon their Maſters: And when this Sawcineſs became univerſal, as it's likely it might do in a ſhort time, what leſs Miſchief could be expected from it, than an old *Scythian* Rebellion?

Philal. I confeſs, I was not aware the Being of Government depended ſo much upon the Diſtinction between Rector and Curate; and that if the modern Way of Diſtance and Subordination was not kept up, we muſt preſently return to *Hobs*'s State of

Nature. If a Curate be such a dangerous thing, that a little Civil Usage to him is ready to make the World fall about our Ears, I wonder why so many of them are suffered. Now without raising the *Posse Comitatus*, if the *Pluralists* would but do their best to suppress them, their Number might quickly be so retrenched, that they would not be in the least Formidable. But you seem to argue all this while upon a wrong Principle; you take it for granted, that Curates are Servants; Now if this proves a Mistake, you will own they may be treated with a little more Freedom, without any Danger to Authority.

Philot. Who doubts their being Servants?

Philal. I do; and for very good Reasons.

Philot. See how a Man may be mistaken! I thought the *English* of Curate, had been an Ecclesiastical Hireling.

Philal. No such matter; the proper Import of the Word signifies, One who has the Cure of Souls: Therefore in *France*, all Parochial Priests are called Curates; as they are likewise in our Rubrick and Common-Prayer.

Philot. I find then there lies no Servitude in the Name; so that it must be either the Deputation, or Salary which they receive from

from the Inſtituted Prieſt, which ſinks them into this Condition.

Philal. That there is no Servitude in either of theſe, I am ready to make good. 1. Not in the Office: And here I muſt crave Leave to ask you a few Queſtions.

Philot. Take your Method.

Philal. What in your Apprehenſion is a Curate's Employment?

Philot. To ſerve God in the Publick Offices of Religion; and to take Care of the Pariſh.

Philal. Then he is not entertained to ſerve the Rector.

Philot. Go on.

Philal. In the next place, I deſire to know whether Authority is not Eſſential to a Maſter.

Philot. Who Queſtions it?

Philal. Has the Curate his Authority to Preach, and Adminiſter the Sacraments, from the Rector?

Philot. No; from the Biſhop.

Philal. May not a Maſter turn away his Servants when he pleaſes?

Philot. I think ſo.

Philal. But the Rector has no Power to remove the Curate, after he is Licenſed and Fixed by the Biſhop. To ſum up the Evidence therefore; if the Curate was not entertained to wait upon the Rector, nor has

his Authority from him, nor can be removed from his Employment, I think it is pretty plain, he is none of his Servant.

Philot. Well; but does not the Parſon make Choice of him, and Pay him.

Philal. Don't a Corporation chooſe a Mayor?

Philot. What then?

Philal. Pray whoſe Servant is he after his Election?

Philot. None but the King's, that I know of: But you have not anſwered the later Part of my Objection, about his being paid by the Rector.

Philal. If you had not called for my Anſwer, I had waved it for your ſake; becauſe I think your Objection borders ſomewhat upon Treaſon.

Philot. How ſo?

Philal. Why; Is it not of kin to Treaſon to ſay, the Subjects are Maſters over the Supreme Authority?

Philot. If Nonſenſe will not excuſe a Man, I think it is.

Philal. But your Argument proves the King a Servant to the People.

Philot. How?

Philal. Becauſe they pay him Taxes; and that among other Reaſons, by way of Acknowledgment of the Benefits of his Government; and that they may ſhew themſelves

ſelves willing, if it was in their Power, to requite him for his Care of the State.

Philot. Pray why ſo much Concern to prove Curates no Servants?

Philal. Becauſe I am willing to reſcue them from that Contempt which they will certainly fall into, as long as they paſs under this Notion: Which conſidering the Number of Perſons Officiating this Way, muſt be very Prejudicial to Religion. Beſides, it makes ſome Perſons, who are fit to do the Church Service, *ſuſpend* themſelves: and ſhew their Prieſthood only by their Habit, rather than ſerve God under ſuch uncreditable Circumſtances: And for the ſame Reaſon, Others are tempted to grow too fond of a Preſentation; and chooſe rather to court it by Flattery, or other indirect Practices, than be condemned to the ſervile Condition of a Curate. For let me tell you, it is no ordinary piece of Self-Denial, for a Man of a generous Education, who has been trained up all along to Freedom and good Uſage, to be degraded in his Manhood, when the Mind is moſt in Love with Liberty, and to enter upon Buſineſs with Marks of Diſadvantage, when he ſtands moſt in need of Reputation. To my thinking, this is a very diſcouraging and prepoſterous Way of Educating the Clergy. If a Man muſt go to Service,

he had better begin with it as they do in Trades, and not be Master at first, and then be forced to turn Apprentice, or Journy-man afterwards. Of such ill consequence it is to miscall Things; and as *Plato* observes, That an Alteration of the Notes in Musick is apt to produce an Innovation in the Laws and Customs of a Country: So by changing the Names of Offices for Others of less Repute, we change the Uses and Designs of them; and make them less Satisfactory to those engaged, and less Serviceable to the Publick, than they would have been if the Character of their Institution had been kept up.

Philot. Granting at present what you say to be true, yet a Curate seems to lie under another Disadvantage; which makes him considered with Abatement.

Philal. What is that?

Philot. Why, People are apt to Fancy, that it is the Want either of Parts or Conduct, which keeps him without a Patron.

Philal. If People think so, I am sorry their Sense and Charity is no greater; for if they examined Things fairly, they would find that the being a Curate is no Argument of a Man's Insignificancy; nor any just Blemish to his Reputation. For it is often the Integrity and generous Temper of his Mind, which hinders him from a better Provision; it

it is becauſe he will not flatter the Pride of Some, nor keep pace with the Bigotry of Others; becauſe he will neither court Greatneſs nor Faction; nor make himſelf Popular to the Diſadvantage of his Audience. Becauſe he cannot digeſt a Simoniacal Contract; nor charge through Perjury with the Courage of an *Evidence*. In ſhort; it is his plain and impartial dealing with the People, his Reſolution to preſerve the Decency of his Character, and the Innocence of his Conſcience, which bars his Promotion: So that if he was Mean enough to Complain, he might have the Satisfaction to apply this Sentence of *Tully* to himſelf, *Non nos vitia ſed virtutes afflixerunt.*

Philot. What a broad *Inuendo* is here upon the Beneficed Clergy?

Philal. I am glad you have given me an Opportunity of Explaining my ſelf. My meaning is not, That thoſe who are poſſeſſed of Livings, have gained them by ſuch indirect Courſes: God forbid! I only ſay, That all Men are not ſo lucky as to have the Offer of fair Conditions; and thoſe who have not, muſt be Curates if they will be honeſt; or elſe lay by the Uſe of their Prieſthood; which I am afraid is not very accountable.

Philot. I confeſs you have brought your ſelf off well enough: But now I think on't,

you must try to maintain the Liberty of your Curate a little more convincingly. For some say, there lies Prescription and immemorial Custom against it; and then you know he is a Servant by Common Law.

Philal. Not at all; For as we are lately told by a great Lawyer, Prescription is good for nothing where there are any Records to the contrary.

Philot. What Records can you produce?

Philal. Why, to mention no more, the 18*th* of the Apostles Canon, and the 80*th* of the Council of *Eliberis*, are, I think, considerable Evidence; the first of which, forbids the Ordaining of those who had Married a Servant; and the other, excludes manumized Persons, while their Patrons were Living, from the Priesthood.

Philot. Say you so? Then I fancy those who drew up Queen *Elizabeth*'s Injunctions, knew nothing of this Piece of Antiquity you mention.

Philal. Your Reason?

Philot. Because by those Injunctions, a Clergy-man could not lawfully Marry till he had gone and made his Complaint against Celibacy, before two Justices of the Peace; and gained their Consent, and the *good Will of the Master, or Mistress where the Damsel served.*

Philal.

Philal. And then I ſuppoſe, if he could not prevail by his Rhetorick, they gave him a Warrant to Diſtrein.

Philot. Or poſſibly, if he courted in *forma pauperis*, they aſſigned him a Wife *gratis* out of an Hoſpital.

Philal. Upon my Word, this Order, take it which Way you will, has a ſingular Aſpect; and looks as if intended to put the Clergy in Mind, that they ought not to aſpire above an *Abigal*. Certainly, Diſcretion and Merit ran very low in the Church at that Time; or elſe, ſome People were willing to make the Nation believe ſo. But to return to the *Canons*; the Deſign of which was to ſecure the Reputation of the Clergy; but according to the modern Opinion, this Proviſion ſignifies nothing; for if a man muſt go to Service after he is in Orders, had he not as good do it before? In your Senſe, he often only changes his Lay for an Eccleſiaſtical Maſter; which ſometimes might be ſo far from an Advantage, that it would make the Servitude the more uneaſie; by being ſubjected to One, no more than Equal to himſelf.

Philot. I grant you; in the Primitive Times, the Advantage of Prieſthood was equally ſhared among all the Order; and none of that Character had any Superiority over another. For then the Revenues of

the

the Church consisted only in the voluntary Offerings of the People; which were all deposited with the Bishop; who assigned every one his respective Portion; so that no Priest had any Dependance upon Another for his Maintenance: But now the Case is otherwise; and a Man ought to be Subject to him that Supports him.

Philal. 'Tis somewhat hard, that the bare Alteration of the Church Revenues, should make so wide a Difference, between those who were Equal before; that a Man must lose his Freedom only for want of a Presentation; and be made a Servant because he doth not take Tithes; though he has as much spiritual Authority as if he did: But I perceive, you think there is no Consideration equivalent to a little Money; and that he who receives it must be no longer at his own Disposal; though he makes never so valuable a Return. Since therefore, you insist so much upon Maintenance, what if it appears that the Curate maintains the Parson?

Philot. That would be strange indeed.

Philal. To what End were the Church Revenues intended?

Philot. To keep up the Worship of God.

Philal. Which Way?

Philot. By setling a competent Maintenance upon the Ministers of Religion, that they

they may be in the better Capacity to discharge their Office; and not be obliged to lose their Time, and lessen their Character, by engaging in Laborious or Mechanical Employments,

Philal. By your Arguing there should be something for them to do.

Philot. Yes, They are to take Care of that Precinct to which their Endowment is annex'd.

Philal. I hope you don't mean, not to come at it.

Philot. I mean, they are to take Care of the Performance of the Duties of their Office.

Philal. Then ought not he to have the Revenues, who Performs these Duties?

Philot. I am not willing to grant that.

Philal. Have a care of denying the Conclusion; you grant, the Revenues of the Church were designed for the Support of the Clergy.

Philot. Yes.

Philal. Of what Clergy? Those who live many Miles distant from the Premises?

Philot. No; I'm afraid they were intended for those who live upon the Place; otherwise, methinks Endowments are a very slender Provision for the Benefit of the Parish.

Philal.

Philal. Then if the Curate does all the Work, ought he not to have the Reward for his Pains? In ſhort, either he is qualified to undertake the Pariſh or not; if not, with what Sincerity can he be employed? If he is qualified, why is he barred the Profit, when he only performs the Conditions upon which they were ſettled; when none but himſelf anſwers the Deſign they were intended for? To ſpeak properly, the Rector ſeems to live out of the Labours of another; He is maintained by the Perquiſites of the Curate's Office; and therefore is in effect, but a kind of Penſioner to him.

Philot. I ſee, you are an everlaſting Leveller; you won't allow any Encouragement to extraordinary Induſtry and Merit.

Philal. You miſtake me. I would have the beſt Men, have the beſt Livings; but then before we go to doubling of Preferments, poſſibly it were not amiſs to examine, whether the number of Benefices exceeds the Perſons who are capable of them. Let us firſt examine, whether they will hold out one a piece; and when every Man has One, then the Supernumerary Livings may be divided amongſt thoſe who are moſt Deſerving.

Philot. In good time; when it's likely there will be none left! Now, do you Imagine

gine the Church can be defended againſt her Adverſaries by the ſtrengh of a ſingle Parſonage? But it may be you will ſay, all our Plurality-Men are not Writers.

Philal. No; nor Readers neither. Beſides, We may obſerve, that Hereſie and Schiſm were very ſucceſsfully Combated before Unions, Diſpenſations, and Conſolidations were heard of. If you Conſult Father *Paul*'s Hiſtory of the Council of *Trent*, (p. 216.) he will inform you, that Non-reſidence and Pluralities are Things of no very Primitive Eſtabliſhment. I confeſs, ſome of the Lay-managers of our Reformation have not been over-kind to the Church; ſo that Affairs are not in ſo good a Poſture as they might have been: But God be thanked, there is ſtill ſome Proviſion left for the Ornament and Defence of Religion.

Philot. What Proviſion do you mean?

Philal. Why, to ſpeak to your Caſe; there are Dignities to which thoſe Gentlemen who are prepared to engage in the Controverſie, have a good Right: And with Submiſſion to better Judgments, I think it would not be amiſs, if all dignified Perſons held their Preferments by a new Tenure?

Philot What Tenure?

Philal. By Knights Service; purſuant to which, they ſhould be obliged to draw their

their Pens in the Cauſe, whenever their Superiours required them; to appear in the Field upon an Invaſion, with their *Quota*; and in ſhort, to Maintain any Poſt that ſhall be aſſigned.

Philot. What if a Man has not a Mind to Quarrel, muſt he be turn'd out of his Dignity for being of a peaceable Diſpoſition?

Philal. Thoſe peaceable Men you ſpeak of, are none of the moſt uſeful in a time of War; and therefore a ſmaller Gratification ſhould content them. However, I don't pretend to make any general Rules; for there may be other Qualifications Equivalent to Writing.

Philot. What if they are diſabled by Age?

Philal. Then they ſhould be continued for their paſt Services.

Philot. Truly, this is a good probable Expedient to keep the Church Militia in Diſcipline; and might for ought I know, very much improve the *noble Science of Controverſie*. But to return to the Old Argument; if you intend to bring me over to your Opinion of the Curate, you muſt clear the buſineſs of his Salary a little better; for I am afraid, where he has his Money, he ought to own he has his Maſter too.

Philal. I confeſs there would be a great deal in what you ſay, if the Rector had the Right of Coinage. If the Money had his Image

Image and Superscription upon it, the Curat's taking it for Currant, would conclude him under his Jurisdiction: But that the bare receiving a Sum should sink a Man into a servile State, is past my Comprehension. For considering that Money is a Thing of such Quality, and sovereign Sway in the World, one would imagine it should bring Power and Reputation along with it; and rather enlarge, then abridge a Man's Liberty by receiving it. And to mention nothing farther, the Nature of the Contract between the Rector and Curate, is sufficient to give you Satisfaction; for there, as has been observed, the Curate undertakes no other Employment, but the Instruction and Government of the Parish. There is no Attendance upon the Parson, no running upon his Errands, nor Subjection to his Humour indented for.

Philot. Methinks it is a little hard, a Curate must not be called a Servant, as well as a Cook or a Footman; since he has Wages as much as the other.

Philal. Possibly not always so much neither; but waving that, if you had remembred what I urged to you before, this Objection would have been no Difficulty.

Philot. What was that?

Philal Why, that the Curate is to wait upon none but God Almighty; That the Manage

Manage of his Employment is not preſcribed by the Rector; but by the Rubrick and Conſtitutions of the Church; And that he is not removeable at Pleaſure. I ſuppoſe by this time, you apprehend there is a Difference between him and a Footman; or a Steward either.

Philot. Well! Notwithſtanding your ſubtlety, this Notion of Wages ſticks in my Stomach ſtill.

Philal. I wonder the glitter of a little Money ſhould dazle your Eyes at that rate, that you cannot ſee ſo plain a Diſtinction. You don't ſeem to underſtand Commerce, if you think that ſomething of Authority and Dominion is alway given in Exchange for Money. Now I am of *Diogenes* his Mind, and believe it poſſible for one to buy a Maſter, as well as a Servant.

Philot. As how?

Philal. Why, for the purpoſe; if a Perſon of Twenty One puts himſelf Apprentice to another, you know this is ſeldom done without Charge: Now what does a Man do in this Caſe, but purchaſe his Subjection, and hire himſelf a Drubbing upon occaſion? To give one Inſtance more, When a Woman of Fortune Marries a Man with Nothing, does ſhe not give him Meat, Drink, and Wages to Govern her? And to end this Diſpute, you know, Phyſicians, and Lawyers,

yers, and Judges, have Fees, or Wages, either given or assigned them by Law, without being thought Servants to those they are concerned with: Now, what Reason is there a Curate should have worse Luck with his Mony than other People?

Philot. To deal plainly; I suppose it is because he does not get enough of it. If his Fees were as considerable as any of those Gentlemen you speak of, I question not but his Office would be much more Reputable.

Philal. Well guessed; and therefore what Character do they deserve who Confine him to this scandalous Pittance? I believe you can scarcely name any sort of Injustice, which has a more malignant Influence upon Religion, than this Oppression of Curates.

Philot. Why so Tragical?

Philal. Because their Poverty exposes them to Contempt; which renders their Instructions insignificant! and which is worse, makes them less Considerable in themselves, as well as in the Opinion of others.

Philot. I hope Poverty is no Crime.

Philal. No; but it's a scurvy Temptation; especially to those who have lived freely, and been bred to better Expectations: For when a Man finds his Hopes disappointed, himself unsupported, and topp'd upon by Persons of meaner Pretences and Employments; this is apt to pall his Spirits, and

check the Courage of his Thoughts; ſo that his Compoſitions and Fortune will ſeem to be much of a piece.

Philot. I thought ſtrait Circumſtances had been none of the worſt Promoters of Learning; according to the old Saying, *Ingenii largitor Venter.*

Philal. I grant there is ſome Truth in your Obſervation; and that it is Want which often reconciles Men to Labour and Letters; but this is at their firſt ſetting out; when though they have not gained their Point, yet they are full of Hopes; which pricks them on, and puts them upon their utmoſt. But after they are once qualified for Succeſs, and find their Induſtry diſcouraged, this makes them ſink in the Socket, and fret away their Strength and Spirits; ſo that either out of Impotence, or Diſguſt, or Deſpair, they give over the fruitleſs Purſuit; and ſeldom make any generous Attempt ever after. 'Tis true, there are ſome hardy Souls that won't be beaten off by ill Uſage; but theſe are very rarely to be met with.

Philot. Then you think there would be a ſtrange Improvement in the unbeneficed Clergy, if they had a better Salary.

Philal. Yes; I think they would have more Books, and more Learning, and more Credit. They would not be ſo eaſily obliged

liged to improper Compliances; nor ſo liable to ſeveral other Miſcarriages in their Conduct.

Philot. By your Diſcourſe, the ſlender Proviſion which is made for them, ſhould be very Criminal.

Philal. Doubtleſs ſo it is. For pray conſider.

Philot. Pray be as Brief as you can.

Philal. I ſay then, for a Clergy-Man to enrich himſelf by the Labour and Neceſſities of One of his own Order, and make his Figure out of the Church, without performing the Services required, is a direct tranſlating the Holy Revenues to a Foreign and Secular Uſe; and conſequently, beſides other Aggravations, is no better than Sacrilege; which is a very uncanonical Sin; And unleſs we are very much in the dark, will be accounted for afterwards. In ſhort, this practice has been the main ground of the Contempt of the Clergy; making one Part of them grow Cheap by their Poverty, and the Other by their Covetouſneſs.

Philot. Pray, what Allowance would you oblige the Rector to, if you had the Regulation of that Affair?

Philal. To ſpeak within Compaſs, in my Opinion the Curate ought to have half the Profits, let the value of them be never ſo conſiderable; for if the Parſon has the other

Moiety for doing nothing, I think he has no reaſon to Complain. But if the Living be Small, then he that ſupplies it, ſhould have two Thirds aſſigned him; becauſe he cannot be decently Supported under that Proportion.

Philot. Well, I am not diſpoſed to examine that Matter any farther. But I beſeech you, what is all this to the Buſineſs of Pride? I think your Zeal for the Curates has tranſported you a little out of your Subject.

Philal. No ſuch matter; for it is generally nothing but Ambition which makes Men Covetous and Mean: Beſides, if it is a Digreſſion, it is a very ſeaſonable one. However, I am willing to take my leave of this Part of the Argument; therefore, if you pleaſe, we will call a new Cauſe.

Philot. I think it beſt to Adjourn at preſent; and when we meet again, I will venture the other Bruſh with you.

Philal. Till then farewel.

A SECOND CONFERENCE BETWEEN *Philotimus* and *Philalethes.*

Philal. WELL met! I am glad the Opportunity you mentioned is so quickly returned.

Philot. So am I; and therefore if you please, without any further Ceremony, let us pursue the Argument we were last upon.

Philal. With all my Heart, and since (as has been shewed) Learning and Conceit, make so odd a Figure; let us proceed to examine the Pretences of Nobility, for I am afraid the Vulgar Notion of it is screwed somewhat too high, and that it has not Ballast enough to carry all the Sail which is commonly made out.

Philot. I must tell you, you are upon a touchy Point, and therefore I hope you will treat so nice a Subject as this is with proportionable Caution.

Philal. I am sensible of what you say, and shall manage my Enquiry with all the

Fairneſs and Decency, the free Diſcuſſion of the Queſtion will allow. To begin, you know all Men were equally Noble, or, if you will, equally Plebeian at firſt: Now I would gladly underſtand how they came to be ſo much Diſtinguiſh'd afterwards, for there are different Reaſons aſſigned.

Philot. I ſuppoſe the Diſtinctions you mentioned were founded upon extraordinary Performances, and won at the Expence of Induſtry and Merit: For how can you imagine any Perſons ſhould Emerge out of the common Maſs of Mankind, unleſs by the Advantages of Capacity, Labour, and Reſolution? Their mounting, argues that Fire was the ruling Element in their Compoſition; and that they were of a more vigorous and enterprizing Spirit than their Neighbours.

Philal. I am willing to ſuppoſe with you, that they made a generous Uſe of theſe Advantages, and employed them for the Benefit of Mankind; being as remarkable for their Juſtice, Fidelity, and good Humour, as for their Conduct and Courage; and therefore I am not willing to believe the Account which ſome pretend to give concerning the Original of Nobility.

Philot. What is that?

Philal. They will tell you that it has been often founded upon Rapine and In-

juſtice

juſtice. It ſeems they have obſerved out of *Thucydides*, that in ancient Times it was counted an Heroick Atchievement to Plunder luſtily; and he was a Man of the beſt Quality, who was able to Steal moſt Cattle. Theſe *Nimrods* (ſay they) grew great by the Strength of their Limbs and their Vices, engraved their Murthers upon their Shields, and Hectored all the Little and Peaceable People into Peaſantry.

Philot. This looks ſo like a Chimerical and ill-natur'd Opinion, that I ſhall not do it the Honour of a Confutation.

Philal. I have no Exceptions to your Reſentment; but to go on, for the more diſtinct Conſideration of the Argument, we will divide Nobility into two Kinds, *Hereditary*, and *Acquired*. The firſt is tranſmitted to us from our Anceſtors, the other is immediately conferred by the Favour of the Prince.

Philot. Proceed upon the ſeveral Parts of your Diviſion.

Philal. 1. Then, *Hereditary* Nobility ſeems no juſt Ground for a high Opinion, becauſe it is borrowed. Thoſe Great Actions which we had no Share in, cannot properly be any Part of our Commendation, eſpecially if we want Abilities to imitate them. 'Tis true, they ought to be taken notice of by others for the Encouragement

of Virtue, and the Ornament of Society. But then he that depends wholly upon the Worth of Others, ought to consider that he has but the Honour of an Image, and is Worshiped not for his own sake, but upon the Account of what he Represents. To be plain; it is a sign a Man is very Poor, when he has nothing of his own to appear in; but is forced to patch up his Figure with the Relicks of the Dead, and rifle Tomb-Stones and Monuments for Reputation.

Philat. Notwithstanding your Rallying, I cannot conceive what Crime it is to Possess the Inheritance of our Forefathers. Now Honour is part of their Estate, which was raised on purpose that we might be the better for it. And since their Children were the Occasion of their Merit, and pushed them on to generous Undertakings, ought they not to share in the Glory of the Success?

Philal. Yes. But it should be managed with great Modesty, because though an honourable Title may be conveyed to Posterity; yet the ennobling Qualities, which are the Soul of Greatness, are a sort of Incommunicable Perfections, and cannot be transferred. Indeed, if a Man could Bequeath his Vertues by Will, and settle his Sense, and Learning, and Resolution, upon his Children, as certainly as he can his Lands, a brave Ancestor would be a mighty Privilege.

Philat.

Philot. I hope those fine Qualities are not so Incommunicable as you suppose; for methinks, there is a *Je ne scay quoi*, in Persons well born: there is a peculiar Nobleness of Temper in them, their Conversation is inimitably Graceful, and a Man may distinguish their Quality by the Air of their Faces.

Philal. I wish that Spirit of Honour and Bravery you mention, was inseparable to their Quality; but it is too plain that great Minds, and great Fortunes don't always go together; however, I grant there is some Truth in your Observation, but am afraid the Distinction does not always spring from the Cause you assign. For by the Gracefulness of Conversation, I suppose you mean a decent Assurance, and an Address in the Modes, and Gestures, of Salutation. Now these are pretty Accomplishments I confess, and recommend a Man to Company with some Advantage; but then they are easily gained by Custom and Education, and therefore we need not fetch them *ex Traduce*. And moreover, these little Formalities are often magnified beyond all Sense and Reason; And some People are so Fantastically fond of them, as if they were the top Perfections of Humane Nature; and that it were in reality a more valuable and gentle Quality to Dress well, and come hand-

handſomely into a Room, than to take a Town, or to be fit to diſcharge the Office of a Privy Counſellor. Now, with Submiſſion to theſe Ceremonious Gentlemen, I am not of their Mind in this Matter, but think it much better for a Man's Parts to lie in his Head, than in his Heels.

Philot. I think ſo too, but you have not anſwered the whole.

Philal. True! Your Air was Omitted: Now if this was a conſtant Privelege of Birth, which you know it is not, yet in this deceitful Age of ours, there is no Arguing from an Out-ſide. Beſides, I doubt this Advantage is ſometimes the effect of a Slothful and Effeminate Life. When Men will Attempt nothing either in the Field, or in their Cloſets: When they will neither trouble themſelves with Thinking, nor endure to be expoſed to the Weather: This Niceneſs, though it renders them Inſignificant to the great Purpoſes of Life, yet it Poliſhes their Complexion, and makes their Spirits ſeem more moving and traſparent. Sometime this Sprightlineſs and Grandure of Face, is Painted by Flattery; for when Men are once made to believe they are very Conſiderable, they are preſently for trying to Write the Inſcription of their Quality upon their Forehead. Now Conceit, when it is Corrected with a Mixture of Gravity, is an admi-

admirable *Waſh*, and will make one look as Wiſe, and as Great as you would wiſh.

Philot. This Grandure of Face, as you call it, may poſſibly be explained upon kinder Principles; for I am apt to believe that a quick Senſe of Honour, a Conſciouſneſs of Worth, an Elevation of Thought, will ſometimes break out into a Luſtre, and make the great Soul ſparkle in a Man's Eyes.

Philal. I cannot deny what you ſay, and therefore the beſt Conſtruction ought to be made, where the known Character of the Perſon does not diſallow it.

Philot. I ſee you can be fair when you liſt, therefore I ſhall venture to go on with you to another Advantage of Nobility, *viz.* Antiquity. Now to begin in your own way, Don't you think it is a great Addition to ones Birth, to ſtand at the bottom of a long Parchment Pedigree, and be ſome Yards removed from the firſt Eſcutcheon? Is not that Family ſubſtantially Built which can ſtand the Shock of Time, and hold out againſt all Varieties of Accidents? How generous muſt that Blood be, which has been ſo long Refining, and run through the Channels of Honour for ſo many Ages, where it is ſometimes as hard to come to the Plebeian Fountain, as to find out the Head of *Nilus*?

Philal.

Philal. Not so hard neither; For if you go but one Inch farther than the Gentleman at the Top you spoke of, it is ten to one but you take old *Goodman*, *&c.* by the Leathern Breeches. And as for the Antiquity of a Family, though it looks prettily at first sight, yet I fear it will abate upon Examination.

Philot. Pray try your skill upon it, for I am not of your Mind.

Philal. Then to deal plainly with you, I conceive the Antiquity you talk of, is commonly nothing but ancient Wealth; and therefore the chief Commendation of this Privilege consists in the long continued Frugality of the Family; who after they were once possessed of an Estate, had the Discretion to keep it.

Philot. Is it nothing then for a Man's Ancestors to have lived in Reputation, and to have had Interest and Command in their Country, for so many Generations?

Philal. I suppose the *English* of all this is no more than that they have lived in good Houses, Eat and Drank better, and born higher Offices than those who have wanted a Fortune. Now Money, and a moderate Share of Sense, will furnish any Man with all these Advantages. And as to the holding out against so many Accidents, and Alterations of State, I am afraid it some-

times

times proceeds from Shifting and Indifferent Principles; and from a ſervile Compliance with whatever is Uppermoſt. So that what my Lord *Bacon* mentions, in reference to Notions and Inventions, may be ſometimes applicable to Families; where he tells us, That time is like a River, in which Metals and ſolid Subſtances are ſunk, while Chaff and Straws ſwim upon the Surface.

Secondly, You are to conſider that an ancient Gentility does not neceſſarily convey to us any Advantage either of Body or Mind: And, to ſpeak like Philoſophers, theſe are the only two Things in which we are capable of any real Improvement. I confeſs, if every Generation grew Wiſer, Stronger, Handſomer, or longer-Lived than the other; if the Breed of a Man's Family was thus Improved, the farther it was continued; then indeed the Quality of an Eſcutcheon would be exactly contrary to that of Cloaths, and the One would always grow better, as the Other does worſe, by wearing. From whence it would follow, that if the Seven Sleepers had been made Gentlemen immediately before they entered their Cave, and had held on their Nap from Seventy to Seven hundred Years, they had moſt undeniably ſlept themſelves into a conſiderable Degree of Quality.

Philot.

Philot. You may talk as Subtilly as you pleaſe, but you muſt not think to baffle Eſtabliſhed and Unconteſted Opinions, with a few Logical Quirks.

Philal. Pray don't grow warm, and I will endeavour to ſatisfy you; and in order to it, I obſerve in the third Place, That an ancient Gentility makes a Man Superiour only to thoſe of the ſame Quality, (*viz.* an Eſquire, to an Eſquire, and ſo in the reſt) and that in nothing but in Point of Precedency. The Reaſon, I ſuppoſe, why thoſe which are placed in any Degree of Honour, precede others who are afterwards raiſed to the ſame Height, is for the Encouragement of Induſtry. To make Men forward to exert their earlieſt Endeavours, to deſerve well of the State; for this Reaſon there is a Diſtinction made between Merit, otherwiſe equal, only upon the account of the Priority of Time.

Philot. Is this all you can afford?

Philal. Look you! We that pretend to be Subject to a Conſtitution, muſt not Carve out our own Quality; for at this rate a Cobler may make himſelf a Lord.

Philot. And what then?

Philal. Why, then I ſay, it is Vanity for any Man to have a better Opinion of his Family than the Law allows: My Reaſon is, becauſe the Law is the meaſure of Honour,

as

as well as of all other Civil Rights. Beſides, I muſt tell you, that it is both Reaſonable, and the Intereſt of the State, that Merit ſhould be conſidered, of what date ſoever it is. A Worthy Action ought to be as much Rewarded now, as one of the ſame Kind was a Thouſand Years ſince. The proſpect of Honour to a generous Mind, is the chief Incitement to all great Undertakings. This Conſideration Poliſhes Arts and Sciences, makes Men Induſtrious in improving their Underſtandings, and Reſolute in expoſing their Perſons for the Publick Service. If therefore we dote upon Antiquity ſo far, as to undervalue the Merit of the preſent Age, the Government muſt neceſſarily ſuffer by it; for ſuch a Partiality will ſlacken the Nerves of Induſtry, and occaſion a Negligence both in thoſe who have an ancient Title to Honour, and in thoſe who have not. The firſt will grow ſluggiſh, becauſe they have a ſufficient Share of Reputation already; and therefore need not run any hazards about getting more. The latter will abate in their forwardneſs to oblige their Country, becauſe they know their Service, though never ſo great, will be contemned; and for that very Reaſon which ought to make them the more valued; that is, becauſe their Conſiderableneſs came from themſelves. Moreover,

over, if the Inheritors of ancient Honour, have not by perſonal Additions improved that Stock which was granted to their Anceſtors; there is no Reaſon it ſhould be Rated above the ſame Degree (Precedency excepted) which is given now. For to affirm that a Family raiſed to Nobility by this King, is not as good as one raiſed by the Conquerour, is a Reflexion upon his Preſent Majeſty: It ſuppoſes his Judgment, or his Authority, leſs Conſiderable than that of his Predeceſſors; and that the Fountain of Honour is almoſt dried up, and runs more muddy than in former Ages.

Philot. How Plauſibly ſoever you may make your Opinion look, I'm ſure it has the Diſadvantage of being Singular. For you know a plain Gentleman of an ancient Family is accounted a Perſon of better Quality than a new made Knight; though the reaſon of his Dubbing was never ſo Meritorious. Honour, like *China* Diſhes, muſt lie ſome Ages under Ground before it comes to any Perfection. And to carry on your own Figure, the greater Diſtance from the Spring, always makes the Stream the more conſiderable.

Philal. This it is to be Wiſer than the Laws! And ſince you are for Illuſtrations, I reply, that to ſuppoſe an ancient Title (though leſſer in Degree) is preferable to a greater

greater of late Creation, is as if one ſhould affirm that an old Shilling is better than a new Half-Crown, though the Alloy and Impreſſion are the ſame in both. Nay, from your Argument a Man may conclude, that a coarſer Metal, only by being digg'd and refin'd in the Days of our Great Grandfathers, (though perhaps it has contracted ſome Ruſt by lying) is more valuable than the ſame weight in Gold, but lately ſeparated from the Ore. And that an ancient Eſtate is really better than one newly Purchaſed, though the Lands of the Latter are richer, and the Survey larger than the Other. Now if a Man ſhould prove ſo Fanciful, as to demand a greater Rent for his Farm, becauſe it has been in the Poſſeſſion of his Family for ſome Hundreds of Years, I believe the want of Tenants would ſoon convince him of his Errour. From whence it's evident, that in taking an Eſtimate of Nobility we are not ſo much to conſider it's Antiquity, as the Merit of the firſt Grantee, and the Diſtinction the Prince has put upon it; which like Figures or other Marks upon Money, ſtamp the Value, and tell the Subject for how much it is to paſs.

Philot. Pray, by your Favour, are not Medals, and Coins valued more for their Antiquity than their Metal?

Philal. That Queſtion is to the Point; and therefore I anſwer

Firſt, That Coins, *&c.* though they are valuable as Rarities, yet they ſignifie little in Exchange and common Uſe; And if a Man has any Debt to pay, or Commodities to buy, King *Charles* his Image, and Superſcription will do him much more Service than *Cæſar*'s.

Secondly, The Reaſon why theſe Things are ſometimes ſo much valued, is not becauſe they are old, but uſeful: They often rectify Chronology, and explain Hiſtory, and retrieve us ſeveral material Parts of Learning; which might otherwiſe have been irrecoverably loſt.

Thirdly, There is a Diſparity in the caſe of ancient Coins and Families; For in the firſt you have the ſame numerical Piece, in the latter nothing but the Name or Relation; ſo that the Change and Succeſſion of Perſons ſeems to deſtroy the Notion of Antiquity. To make the Inſtance parallel, we muſt ſuppoſe a Gentleman as old as *Methuſalem*, and then I confeſs he would be a great Curioſity; and ought to be valued accordingly.

Philot. As I remember you were ſaying, the Merit of the firſt Gentleman of the Houſe ought to be conſider'd.

Philal. Yes; I conceive that Circumſtance very Material; and that if upon enquiry

quiry it proves Unintelligible, or Unlucky; it's no ſmall Abatement to the Family. For if he Advanced himſelf by a voluntary Engaging in unjuſt Quarrels, he has no better Pretence to Honour than what a reſolute and ſucceſsful Padder may Challenge. If he owes his Heraldry to a ſervile Flattery, and a dextrous Application to the Vices of Princes; the Marks of their Favour are rather Infamous than Honourable to his Poſterity; becauſe he is Ennobled for thoſe Qualities, for which he ought to have been Puniſhed.

Philot. What if the Gentility was Purchaſed, I hope we may make the beſt of what we have paid for?

Philal. By all means! But then this is a ſign that Worth and diſtinguiſhing Qualities were wanting; otherwiſe the Honour had been conferred *Gratis*. The ſame may be ſaid when *Arms* or *Titles* are given at the Inſtance or Recommendation of a Favorite; for this is down-right begging for Quality; and looks more like an Alms than an Honour. Farther, it's a leſſening to a Man's Nobility, when the Reaſon and Grounds of it are unknown; for if his Riſe had been derived from worthy and creditable Cauſes, he would in all likelihood have been as certainly acquainted with them, as with his Arms; It being both ea-

ſie, and for the Reputation of the Family, that Records of this Nature ſhould have been preſerv'd; and therefore the Loſs of them ſeems rather to proceed from Deſign than Neglect. In ſhort, if the firſt Principles of Honour happen to be thus Coarſe, or Counterfeit, it's not in the Power of Time to mend them: A Pebble or *Briſtol* Stone will not change their Natures, and improve into Diamonds; though they are laid up a Thouſand Years together.

Philot. Hark you Mr. I doubt your Effects (if you have any) have lain but a little while in the Heralds Office.

Philal. Probably as long as your Worſhips: But I take it to be much more a Gentlemanly Quality to diſcover ſuch unſociable Miſtakes than to abett them. If we are capable of underſtanding any Thing, it muſt undoubtedly be more Creditable to promote good Humour and Modeſty in Converſation, and give Men right Apprehenſions of themſelves; than to flatter them into Groundleſs Conceits, and make them believe they may be truly Great, and yet good for Nothing. To maintain ſuch indefenſible and dangerous Principles of Honour, which not only impoſe upon our Underſtandings, but emaſculate our Spirits, and ſpoil our Temper, and tend only to the nouriſhing of Idleneſs and Pride; is,

is, in my Opinion, no very Heroical Undertaking.

Philot. Then I find we must come to the Merits of the Cause, as you call them; and examine upon what Foundation the Family stands.

Philal. I think that is the only way to know what we have to trust to; and how far we may insist upon the Advantages of Birth.

Philot. What are the usual Steps to Honour?

Philal. I suppose one of these Three, Learning, Commerce, or Arms. The Pretences of Learning have been examined already; To which I shall only add, That if a Person whose Mind is enlarged, and beautified with all sorts of useful Knowledge, is notwithstanding obliged to Modesty, and Sobriety of Thought, then certainly those who claim under him, and are wise only by Proxy, ought not to grow too big upon their Relation to the *Muses*. To proceed, *Commerce* is another Expedient which often distinguishes a Man from the Vulgar. For Trading raises an Estate, and that procures Honour; so that in this Case Wealth is the main of the Merit; and that which is chiefly insisted on by those who Inherit it. But here we ought to be very Cautious and Meek-Spirited, till we are as-

ſured of the Honeſty of our Anceſtors; for *Covetouſneſs* and *Circumvention* make no good *Motto* for a *Coat*. And yet your Men of Trade are too often aſſiſted in their Fortunes by theſe Qualities.

Philot. I think you are too hard upon them; and believe they may come into their Eſtates by more accountable Methods, *viz.* by their Induſtry, by Underſtanding how to make uſe of all fair Advantages, and by the Luck of a good Acquaintance.

Philal. I grant there is a great deal of Good Faith, Frankneſs and Generoſity to be Found among Tradeſmen; and that ſuch Profeſſions are neceſſary to the Convenience and Splendor of Life; and being thus Uſeful, ought to be eſteemed Honourable. But their being uſed to value ſmall Gains is apt (without care) to make them contract a Narrowneſs of Spirit, and to ſtand too much to the Point of Intereſt.

Philot. What is that which they call the Myſtery of Trade?

Philal. A great part of it conſiſts in the Skill of over-reaching their Cuſtomers; which Science, I fear is not learned meerly for Speculation.

Philot. Poſſibly it may be for Caution, that they may not be impoſed on by others.

Philal. I am willing to think ſo, however theſe *Arcana Officinæ*, are counted ſuch Eſſentials,

Eſſentials, that except an Apprentice is fully inſtructed how to Adulterate, and Varniſh, and give you the Go-by upon occaſion, his Maſter may be charged with Neglect; and ſued for not teaching him his Art, and his Trade.

Philot. It ſeems then he cannot be an Honeſt Man, except he teaches his Servant to play the Knave.

Philal. Granting your Inference, yet you know a Man may underſtand his Weapon better than his Neighbour; and notwithſtanding be of a very peaceable Inoffenſive Temper. However, when the Riſe of the Family is owing to ſuch an Original, a Man has a particular Reaſon not to flouriſh too much upon the Glitter of his Fortune; for fear there ſhould be too much Alloy in it. For ſome People are forced to climb in a very mean and ſervile Poſture. They muſt Flatter, Deceive, and Pinch; uſe their Neighbours, and themſelves too, very unkindly, before they can gain their Point. So that if the Anceſtor had not been remarkably Little, his Poſterity had never been reputed Great.

Philot. But what needs all this Scruple? Why ſhould I enquire ſo Anxiouſly how my Anceſtors came by their Eſtate? Let their Merit be as ſmall as you pleaſe, the Revenue will not ſink upon this Score.

Now, if you considered the Sovereignty of Money, how it commands Honour, and Beauty, and Power; how much of Ornament, and Defence, and Pleasure there is in it; you would allow us to be a little Upish upon the Matter: For when a Man has such an Universal Instrument of Delight, and is Master of that, which is Master of every thing else, he ought visibly to Congratulate his Happiness, and pay himself a particular Respect.

Philal. If I could Purchase a parcel of new Senses, and some pretty undiscovered Curiosities to please them with, I confess I should be more desirous of growing Rich than I am.

Philot. What though you cannot buy any New, you may please the Old ones better; and make one Sense go as far as two, with Poverty.

Philal. I am not altogether of your Mind; besides, if my Understanding does not improve proportionably, I am only in the fairer Way to be more a Brute.

Philot. Understanding! Money will buy good Books; and though the Owner should not know how to use them, yet if he has an Estate, he will never want People to make him believe he has Sense, which will be in a manner as well; for Pleasure consists mostly in Fancy.

Philal.

Philal. I don't envy such a one the Entertainment of his Imagination, though I believe it is much short of the Transports of Lunacy: But withal I think, That Folly and Madness are no proper Judges to pronounce upon the Advancements of Human Nature. But to return to the Argument; no Person can be Great by being Owner of those Things which wise Men have always counted it a piece of Greatness to Despise. To which I must add, That it is not the Possessing, but the right Management of any valuable Advantage, which makes us Considerable. He that does not Employ his Fortune generously, is not to be Respected meerly because he has it. Indeed, if a Man gives me Part of his Estate, I am bound to make him an Acknowledgment; but I am not obliged to Honour him, because he is pleased to keep it to himself.

Philot. Well! Since Merchandise is sometimes liable to Exceptions, and ancient Wealth has no right to Challenge Worship and Homage, pray what do you think of Nobility raised by Arms? I hope here you will grant the Materials are all shining, and solid. And when an Ancestor works out his Fortune by great and hazardous Undertakings, by Contempt of Danger and Death, and all the Instances of an Heroick Gallantry; is it not highly reasonable, his De-

Deſcendants ſhould ſhare his Honour, as well as his Inheritance? Nay, they ſeem Obliged, in Juſtice to his Memory, to have ſome Stroaks of Greatneſs and Reſerve in their Carriage. They might better be Profuſe in their Expences, than their Familiarities. The Waſting his Eſtate, and Razing him out of the Heralds Books, is ſcarce more Injurious to his Name, than the heedleſs Condeſcentions of his Family. For by ſuch ill managed Humility, they do as it were Proſtitute his Quality; Mingle his Aſhes with ignoble Duſt; and Deface the Monuments and Diſtinctions of his Merit.

Philal. I confeſs, a Man ought to be Civil to his Generation; but not to that Degree, as to Plague the Living, only in Ceremony to the Dead. And I may ſay farther, That a Noble Anceſtor, does not deſire his Poſterity ſhould pretend to Honour him this way; except his Qualities, as well as his Name, deſcend upon them. A Perſon truly Great, is never fond and unreaſonable; he hates to ſee Folly Idolized; though it be in his own Children; and had rather have his Memory buried in Oblivion, than his Honour ſhould be Uſurped by a Degenerate Inſignificant Off-ſpring. Beſides, the Reaſons you aſſign why Martial Men ought to be valued by After-Ages, ſeem to be common to other Pretences to Nobility.

Philot.

Philot. I am ſorry if they appear ſo; ſince I deſigned them chiefly for the Advantage of Arms. For in my Judgment, the Profeſſion of a Soldier has a particular, and paramount Title to Honour. For can there be a more extraordinary Inſtance of Greatneſs, than for a Man to be undiſmayed, amidſt ſo many horrible Inſtruments and Images of Death? To expoſe his Perſon as freely as if he knew himſelf Immortal; and to fear nothing but Obſcurity and Diſgrace? And therefore though there are many other Creditable Employments and Accompliſhments, yet there is a tranſcendent, and almoſt an aſtoniſhing Greatneſs and Gracefulneſs in Valour. It has ſomething more Illuſtrious and Sparkling, more Noble and Majeſtick than the Reſt.

Philal. Hold! You are going to deſcribe *Alexander* or *Cæſar*; Do you think that every *Field*, or *Charge* in *Gules*, can pretend to all theſe fine Things? This muſt be examined farther by and by: At preſent I ſhall only obſerve to you, That though I have a great Eſteem for a Gentleman of the Sword, and don't in the leaſt intend to leſſen the juſt Character of Military Glory; yet I conceive there is another Profeſſion, which poſſibly does not Glitter altogether ſo much upon the Senſe; but for all that, if you touch it, 'twill prove right Sterling.

Philot.

Philot. What Profeſſion do you mean?

Philal. That of Learning; Therefore if you pleaſe, I will juſt Glance upon the Advantages of Learning; without interpoſing my Judgment by way of Compariſon.

Philot. Do ſo; for I think you had need ſay ſome kind Things upon this Argument, to make Amends for the Freedom you took with it in our former Conference.

Philal. Don't miſtake me; I am conſcious of no Injury; and therefore deſign nothing by way of Reparation.

Philot. Take your Courſe.

Philal. 1. Then not to mention, That Learning is an improvement of our Minds; which is the Nobleſt Part of us. I ſay not to mention this, you may pleaſe to take notice; that without ſome ſhare in this accompliſhment, War it ſelf cannot be ſucceſsfully managed. Without the aſſiſtance of Letters, a Man can never be qualified for any Conſiderable Poſt in the Camp. For Courage and corporal Force, unleſs joined with Conduct, and reach of Thought (which are the uſual Effects of Contemplation) is no more fit to Command, than a Tempeſt; doing for the moſt part more harm than good; and deſtroying it ſelf by it's blind and ill directed Motion. It is Learning which teaches a General the Succeſſes and Events of Action in former Ages; which

which makes him better able to Judge of his preſent Preparation. It Inſtructs him how to take Advantage of his Enemies; and avoid thoſe Miſcarriages which have been Fatal to Others before him. It teaches him how to Fortifie and Aſſault; how to manage the difference of Ground and Weather. It lets him into the Knowledge of Humane Nature; and ſhews him how to underſtand the Tempers of other Men; and to Govern his Own. It diſcovers by what ſecret Springs the Paſſions are moved; what are the moſt probable Cauſes of Hope and Fear; of Reſolution and Cowardiſe; and how ſtrangely they are mixed, and varied according to the difference of Climates, Governments, Conditions, and Occupations; eſpecially according to the different Age, Temper, Intereſt, and Experience of Thoſe who are in Power.

Philot. Yes; no doubt it teaches a Man to take a Soul in Pieces, as eaſily as a Watch! If ever I heard ſuch Conjuring!

Philal. Nay be not ſo ſevere; the Diſcourſe is not ſo Romantick as you ſuppoſe.

Philot. Go on.

Philal. Secondly, I obſerve that the Advantages of Learning are more Laſting and Extenſive than thoſe of Arms. The Courage of a Soldier, does his Country not much Service after his Death; the Benefit

of

of it being usually confined to one Age: Whereas by the Knowledge of Men and Things, Publick Provisions for Society are Framed, and the Constitution adjusted to the Temper and Convenience of the People; of the happy effects of which, remote Posterity is often sensible. And as the Consequences of Valour, seldom reach beyond the Death of him who shewed it; so there are Few the better for it, except those a Man engages for; which are commonly none but his Country-men. But Learning, by Inventing and Improving Arts and Sciences, scatters its Favours in a much larger Compass; becomes an universal Benefactor; and obliges Mankind in its most Comprehensive Latitude of Place and Time.

Philot. I hope you will grant, That Learning must fly to the Protection of the Sword to secure it's Quiet; and all the Profits accrewing from thence. For in earnest, Notions and Syllogisms, are very defenceless Things against Violence. If we had nothing but Philosophy, *Statutes* and *Reports*, to secure the Peace; our *Meum* and *Tuum* were but in an ill Condition.

Philal. I agree with you, and shall just add in the third place, That the successes of Learning are Naturally of a very Innocent Tendency; and under good Management, Prejudicial to None. The Conquests of Arts

Arts are not like thoſe of Arms; gained by Slaughter, and attended with Ruin and Deſolation. No; Here is nothing routed but Ignorance and Errour; nothing deſtroyed but obſtinate Humour, and ſavage Diſpoſition:

Emollit mores nec ſinit eſſe feros.

But a Martial Man, except he has been ſweetned, and poliſhed by a Lettered Education, is apt to have a Tincture of Sowerneſs and Incomplyance in his Behaviour. And therefore if you obſerve your old Heroes in *Homer*, (for want of being Book-Learned) were none of the Gentileſt-Men. What a rugged, Tempeſtuous, unconverſable Mortal, was *Achilles*; I could never fancy that ſame πόδας ὠκὺς.

Philot. Well! I perceive it is requiſite for a Man to get ſome Senſe to his Courage if he can: But have we not loſt all our Pride; and gone ſomewhat off from the Point?

Philal. No; We have only fetched a Compaſs; and thrown our Reaſoning more into a Circle, to Inveſt the Place: And now we will come on directly, and make a liltle Aſſault; only to try the Strength of the Gariſon.

Philot.

Philot. Very Soldier-like! In plain *Engliſh*, I doubt you are Attempting to ſhew, that it is not ſo much the Profeſſion of Arms, as the unexceptionable Management of that Profeſſion, which makes a Family honorable.

Philal. Yes. Therefore before we fall too much in Love with the Buff in the Wardrobe; we ſhould examine whether the War was juſt; whether our Anceſtor Fought in Defence of his Prince and Country; or let himſelf out to any Perſon, who would Hire him to Murther. We ſhould conſider, Whether the Enterpriſe was Great and Dangerous; whether the Advantages were gained by open Bravery and Reſolution; or were no more than the Effects of Chance, of Treachery, or Surpriſe? And though a Man can give a Creditable Anſwer to all theſe Queſtions, he ſhould ſtill remember, there are a great many Perſons who have ventured as far as himſelf; and yet continue in their firſt Obſcurity: So that, had it not been his good Fortune to have fallen under the Notice of his General, his Merit had been unrewarded. There are many Perſons who perform ſignal Service in a Breach, or Scalado; and yet their Courage is often unregarded, and loſt in the Crowd and Tumult of the Action; ſo that they get nothing but Blows for their Pains. To wind up this part of the Diſcourſe;

Let

Let the Riſe of the Family be never ſo Conſiderable (I mean none but Subjects) it ought not to ſuperſede the Induſtry; or ſtop the Progreſs of thoſe who are thence Deſcended. For if we rely wholly upon the Merit of Others; and are great only by Imputation; we ſhall be eſteemed by none, but the Injudicious Part of the World. To ſpeak out; If neither the Advantages of Fortune and Education (which often concur in theſe Caſes) the Expectation of others, nor the Memory of Worthy Anceſtors; if none of theſe Motives can prevail with a Man, to furniſh himſelf with Supravulgar and Noble Qualities; this is an Argument, that he is either under a Natural Incapacity, or elſe has abandoned himſelf to Sloath and Luxury. And without Diſpute, he is moſt emphatically Mean, who is ſo under the greateſt Advantages and Arguments to the Contrary. So that the Luſtre of his Family, ſerves only to ſet off his own Degeneracy; it does *Facem præferre pudendis*; and makes him the more remarkably Contemptible.

Philot. You are Smart upon the empty Sparks! And I perceive by your Diſcourſe, That if we intend to ſet up Strong, we muſt do ſomething for our ſelves.

Philal. Yes: And therefore I preſume, that Women have more Reaſon to inſiſt up-

on their Birth than Men; Becauſe they have not ſo fair a Trial to diſcover their Worth. They are by Cuſtom, made Incapable of thoſe Employments, by which Honour is uſually gain'd. They are ſhut out from the Pulpit and Barr; from Embaſſies. and State Negotiations; ſo that notwithſtanding (as I believe it often happens) their Inclinations are Generous, and their Abilities Great, to ſerve the Publick; yet they have not an Opportunity of ſhewing it.

Philot. Truly, I think you need not have been ſo liberal to the *Beau-Sex*; you know they have enough to be Proud of, beſides Heraldry.

Philal. What do you mean?

Philot. Their Beauty, Man.

Philal. Right; I believe that may Diſturb them ſometimes; but they have no great Reaſon for it. For Beauty, though it's a pretty Varniſh; yet it's of a frail Conſtitution; liable to abundance of Accidents; and but a ſhort-lived Bleſſing at the beſt. And waving this Conſideration; it ſeems to be made chiefly for the Entertainment of the Lookers-on. Thoſe who are ſo much admired by Others, can't ſhare the Pleaſure of the Company, without the help of a Glaſs; for the Eyes which ſhew us other Objects, cannot ſee themſelves. Nature

ture ſeems to have laid the moſt graceful Parts of our Fabrick out of our way; to prevent our Vanity. For could ſome People always Command a ſight of their Faces; they would *Narciſſus* like, be perpetually poring upon their Handſomeneſs; and ſo be neither fit for Buſineſs, nor Company.

Philot. To my thinking you have not cleared the Point; For why may we not inſiſt upon the Privileges of Nature? Why ſhould a fine Woman, be ſo Prodigal of her Beauty; make Strip and Waſte of her Complexion, and Squander away her Face for nothing? There is no reaſon Perſons of a leſs agreeable Aſpect (except they have ſome other Advantage) ſhould Converſe with Beauty upon a Level. For thoſe who cannot furniſh out an equal proportion, towards the Pleaſure of Converſation; ought to pay for their Inſufficiency in Acknowledgments. Beauty without doubt, was deſigned for ſome Advantage; and if ſo, certainly the Owners have the beſt Right to it.

Philal. I grant it; and therefore it's allowable for them to ſet a Value upon their Perſons; for the better Diſpoſal of them. And farther if they have a Mind to it, they may pleaſe themſelves; becauſe they are Acceptable to Others; which is a generous Satisfaction: But when they grow Hu-

mourſom, they ſpoil all; For Pride not only raiſes a Prejudice againſt their Beauty; but really leſſens it. For if you obſerve, it Paints an ill-natured Air upon their Face; and fills them with Spleen, and Peeviſhneſs, and Paſſion; which exhauſts their Spirits; and makes their Blood leſs florid; ſo that their Beauty is neither ſo agreeable, nor laſting, as otherwiſe it would be: And if the preſent Inconvenience will not Cure them, they will do well to remember, That they muſt of neceſſity, grow Humble when they are Old; unleſs they are ſo Fanciful, as to doat upon Rubbiſh and Ruins.

Philot. Pray let us take leave of the Ladies; and proceed to the other Branch of your Diviſion, *viz.* to acquired Nobility. And here methinks, every thing looks unexceptionable and fine, upon your own Principles. For here we are beholden to none but our ſelves; we are not thrown up the Hill by anothers Arms; and made conſiderable by Diverſion, or Chance-medly; but climb the Aſcent by plain Strength, and indefatigable Activity. Is it not a ſingular Commendation, to have our Circumſtances not only Large and Honourable, but Independent; and almoſt to Create the Privileges we enjoy? Here is no gilding of a coarſe Subſtance; no borrowed Glory; no faint

faint Reflection from an Anceſtor; but the Man is all Bright and Luminous to the Center; and Shines and Sparkles in his own Worth. He is not Great by Genealogy and ancient Title; by the Favour of Fortune, and the Labours of thoſe he never help'd; but by Nature and Performances; by having Greatneſs incorporated in himſelf. Now, may not a Perſon who has thus diſtinguiſhed himſelf by his Merit, make uſe of the Honour which has been ſo juſtly conferr'd upon him, and put the Lazy and leſs ſignificant in mind of their Defects?

Philal. If you recollect your ſelf you will find, that this point concerning Acquired Nobility has been occaſionally diſcourſed already; Therefore I ſhall only add, that upon ſuppoſition a Man has obliged the Publick, and is remarkable for great Abilities and a generous Uſe of them; he would do well to remember that there are others who have ventured as far, and performed as conſiderably as himſelf, whoſe Services all miſcarried as to any private Advantage, becauſe they were not ſo lucky as to act under the Notice of thoſe who were able to reward: And that many Perſons well furniſh'd for Employment and Honour, go out of the World as obſcurely as they came in; only for want of a proper opportunity to bring them into Light, and publick View.

Philot. What tho' ſome People are unlucky, ought their Misfortunes to be pleaded to the prejudice of Deſert in others?

Philal. No. But when a Man has received ſo valuable a conſideration for his Service as Honour and Eſtate, he ought to acquieſce; and not preſs too arbitrarily for Submiſſion. He ſhould not ſet a Tax upon Converſation, and put the Company under Contribution for Reſpect. Beſides, a Gentleman of the firſt *Head* has a particular reaſon to manage his Advancement obligingly: For by treating the little People roughly, he does in effect but expoſe his Anceſtors, and reproach his own former Condition.

Philot. You have ſo many fetches with you! But what do you think of Magiſtrates? In my Opinion thoſe who repreſent their Prince, and are the Miniſters of Juſtice cannot practiſe that Humility and Condeſcenſion you ſeem to admire, with any manner of Decency, or Security to the Publick. For if they don't oblige their Inferiours to Diſtance, their Reputation will ſink, and the Majeſty of the Government will be leſſen'd; and then it's eaſie to gueſs what the Conſequence muſt be.

Philal. I agree with you: Magiſtrates ought to aſſert their Office, and not make themſelves Cheap by improper Familiarities.

But

But their Character may be over-ſtrain'd. To prevent which Inconvenience, they may pleaſe to remember, That their Power was given them upon a Publick Account, more for the Benefit of others than themſelves. They are deputed by their Prince, for the countenancing of Virtue, for the Eaſe and Protection of the People; and therefore they ſhould diſcourage none who are Regular and Fair; they ſhould ſhew their Authority upon nothing but Inſolence and Injuſtice, Thieves and Malefactors; upon thoſe who Affront the Government, or Break the Peace. There is no neceſſity they ſhould bring the Air of the Bench into common Converſation, and wear their *Commiſſions* always upon their Faces. To manage their Power thus ſingularly, looks like a little private Deſign of ſetting up for themſelves; as if they procured their Authority to fright the King's Liege-Subjects; and to Over-awe the Neighbourhood into a a greater Reverence.

Philot. But if they ſhould happen to take too much upon them, are the People to ſlight them upon this Account?

Philal. By no means: The Authority ought to be conſider'd, let the Men be what they will. However in general, I obſerve, That the beſt way to ſecure Obſervance, is not to inſiſt too violently upon it: For

Pride is a moſt unfortunate Vice. Other Immoralities uſually gain their Point, though they loſe more another Way: But a Proud Man is ſo far from making himſelf Great by his haughty and contemptuous Port, that he is uſually puniſhed with Neglect for it: And that Diſdain with which he treats Others, is returned more Juſtly upon himſelf: Which may be done without much Difficulty; in Regard Honour is not become a Property ſo far, as to have all its Appurtenances, bounded and fix'd by Law. The Circumſtantials, and oftentimes the moſt pompous Part of Ceremony, are Arbitrary and Undetermined. For we are not told either by *Statute*, or Common Law, how many Bows a Superiour of ſuch a Degree may expect from us; nor how low we are to make them; nor how often the Terms of Reſpect are to be uſed in our Application.

Philot. What do you mean?

Philal. I mean that it is not ſettled by Act of Parliament, how many *Sirs* and *Madams*, a Diſcourſe of ſuch a Length is to be ſprinkled with; and therefore a croſs-grained Fellow, will tell you he has his Betters upon their Good Behaviour: If he likes their Humour, he will be as liberal to them in Acknowledgments as they pleaſe; if not, he ſhall take the Freedom to hold his Hand; and let them help themſelves how they can.

Philot.

Philot. Well! I cannot reconcile this Self-denying Humour you are Contending for, to the Character of a Gentleman. Such an untoward management of Fortune and Honour as this is, argues either that a Man wants Senſe to underſtand his Condition, or Spirit to maintain it. To throw away the Prerogatives of our Birth, or the Rewards of our Induſtry, at ſuch a careleſs Cynical rate, is a ſign of a Ruſtick Inapprehenſive Meanneſs; and that we have not the leaſt Inclination to Greatneſs in us. For thoſe who deſire to be Great, will endeavour to Excel; and thoſe who Excel will be ſure to ſhew it: For the Eſſence of Greatneſs lies in Compariſon. A tall Man loſes the advantage of his Stature, unleſs he ſtands Streight, and overlooks his Neighbour.

Philal. Methinks you are ſomewhat out in your Notion of Greatneſs.

Philot. Let us hear if you can hit it better.

Philal. To ſpeak freely, I conceive it a much more Subſtantial and better natured Thing than you have made it. Greatneſs certainly does not conſiſt in Pageantry and Show, in Pomp and Retinue; and though a Perſon of Quality will make uſe of theſe things to avoid Singularity, and to put the Vulgar in mind of their Obedience to Authority, yet he does not think himſelf really

ly

ly the bigger for them: For he knows that thoſe who have neither Honeſty nor Underſtanding, have oftentimes all this fine Furniture about them. Farther, To be Great, is not to be Starched, and Formal, and Supercilious; to Swagger at our Footmen, and Brow-beat our Inferiors. Such a Behaviour looks as if a Man was conſcious of his own Inſignificancy; and that he had nothing but Out-ſide, and Noiſe, and ill Humour, to make himſelf Conſiderable with: But he that is truly Noble, has far different Sentiments; and turns his Figure quite another way. He hates to abridge the Liberties, to depreſs the Spirits, or any ways to impair the Satisfaction of his Neighbour. His Greatneſs is eaſie, obliging, and agreeable; ſo that none have any juſt Cauſe to wiſh it leſs. And though he has a general kindneſs for all Men; though he deſpiſes not the meaneſt Mortal, but deſires to ſtand Fair in the Opinion of the World; Yet he never courts any Man's Favour at the Expence of Juſtice, nor ſtrikes in with a Popular Miſtake: No, He is ſenſible it is the part of true Magnanimity to adhere unalterably to a wiſe Choice: not to be over-run by Noiſe and Numbers; but to appear in defence of injured Right, of neglected Truth, notwithſtanding all the Cenſure and Diſadvantage they

they may ſometimes lie under. To conclude his Character, A Great Man is Affable in his Converſe, Generous in his Temper; and Immoveable in what he has maturely Reſolved upon. And as Proſperity does not make him Haughty and Imperious, ſo neither does Adverſity ſink him into Meanneſs and Dejection: For if ever he ſhews more Spirit than ordinary, it is when he is ill uſed; and the World Frowns upon him. In ſhort, he is equally removed from the Extremes of Servility and Pride; and ſcorns either to trample upon a Worm, or ſneak to an Emperor.

Philot. In earneſt; you have deſcribed a Perſon of Honour: And I am ſo far pleaſed with the Character, that I would give all I am Maſter of to make it my Own. But can we receive no other Advantages from Nobility, but what have been hinted already?

Philal. All that I can think of at preſent are theſe following:

Firſt, It gives a fair occaſion to excite the Generoſity of our Minds, and diſpoſes us to the Imitation of great Examples; that ſo we may not ſeem unworthy our Predeceſſors. Indeed, a Man is bound in Juſtice not to impair the Reputation, nor ſpoil the Breed of the Family: but to hand down the Line to his Poſterity; at leaſt with

with the ſame good Conditions he receiv-ed it.

Secondly, Theſe Priviledges of Birth may ſerve to Check an inſolent Humour in others, who behave themſelves Contemp-tuouſly towards us upon leſſer, or but equal Pretences.

Thirdly, A Man may make ſome Advan-tage this way, when he falls undeſervedly under Publick Diſgrace: or is unrighteouſ-ly Oppreſſed. For in ſuch a Caſe, the men-tion of his Anceſtors ſeems free from all ſuſpicion of Vanity, and may fairly be in-terpreted to proceed either from ſelf-De-fence, or greatneſs of Spirit.

Fourthly, The ſame may be done when any Office or Promotion, may Legally be claimed by virtue of an honourable Con-dition. For Example, If a Man ſhould put in to be one of the Knights of *Malta*, he might modeſtly enough publiſh his Pedi-gree; and prove his ſix Deſcents, againſt a leſs qualified Competitor.

Philot. If you are at a ſtop, I think I can carry your Conceſſions ſomewhat far-ther. For, as I remember it has been granted already, that the common People may pay a Reſpect to Quality; though you Mortifie the Pleaſure a little ſeverely in thoſe who receive it.

Philal. May pay a Reſpect, call you it? I

ſay

ſay they muſt. For not to mention that Gentlemen have generally a greater ſhare of Fortune and Senſe too, than thoſe of Vulgar Condition; not to mention this I ſay, If they had nothing to plead but their Quality, they ought to be regarded upon that Score, becauſe the *State* ſets a Value upon it: and that for Publick and Conſiderable Reaſons.

Philot. I perceive if a Man will but ſtay and hear you out, you are civil enough at the laſt. Pray what are we to do next?

Philal. Why, Now I could run a Diſcourſe with you upon the Inconveniences of Pride; and ſhew you in particular, what an unconquerable Averſion it gives all Mankind againſt us, when we are overgrown with it. How it multiplies, and conceals our Defects from us: and makes us do a Thouſand ſilly Things, without taking notice of them. How it makes us a Prey to Flatterers; and puts us to great Expences, only to be laughed at. I might debate with you, how it ſpoils Converſation; and takes away the pleaſure of Society. How often Families, Kingdoms, and Churches are Embroiled; and the World turned topſie-turvy by this Vice. Theſe and many other ill Conſequences of Pride, might be enlarged upon: But this part of the Argument is, I conceive, more proper

for

for Divines; and therefore I shall pursue it no farther.

Philot. Well moved! For now I think it is almost time to give over.

Philal. I won't tire you.

Your Humble Servant.

A

MORAL ESSAY

Concerning

CLOATHS.

Philot. PHilalethes, I'm glad to meet you again; Where have you been this long time?

Philal. Sometimes not juſt where I would be: But now I have no reaſon to complain; for I always think my ſelf Well, when I am with a Friend.

Philot. I muſt have half an Hours Converſation with you before we part.

Philal. You oblige me extremely. I was afraid your Time had been pre-ingaged to thoſe Gentlemen and Ladies you parted with at the Coach; I heard them deſire you not to ſtay long. By their Habit and Equipage they ſeem to be Perſons of Condition; and therefore you know the Apointment muſt be well remembred.

Philot. Leave that to me. But by the Way, I thought you laid ſomewhat of an

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Accent upon their *Habit*; Were they too Fine for you?

Philal. They may be so for themselves for ought I know.

Philot. I perceive you are for making *Prize* of me again. I remember what mortifying Discoveries you made at our last Meeting. I wish you had kept your Cynical Truths to your self; for I'm sure my *Mistakes* were much more Entertaining.

Philal. It seems they were Truths then.

Philot. Yes. And that's it which vexes me; for now I have much ado to keep my self in my own good Opinion.

Philal. I'm sorry you should be in Love with a Delusion; especially when you know it to be such. Fevers and Intemperance bring a great many gay Fancies with them; and yet they are not accounted any of the Blessings or Ornamentals of Life.

Philot. Happiness is Happiness; whether 'tis founded in Reason or Imagination, 'tis all a Case to me, provided I have a vigorous Sense of it. Nay, in my Judgment, those which you call the Satisfactions of *Fancy*, are the better of the two. They are more at Command than the other, and stand in no need of a Foreign Supply. The Want of *Tools* and *Materials*, if the Model is answered, is a Commendation to the Workman. To make so

fine

fine a *Something* out of *Nothing*, has ſome Reſemblance to Creation: So that if this Way has as much Pleaſure in the Effect; it ſeems to have more of Magnificence in the Cauſe.

Philal. I grant you, if a Man could be always dreaming of Paradiſe; The Dream would go a great Way towards making the Thing. But alaſs! The viſionary Pleaſure will quickly diſappear. The agreeable Part of the *Fit* won't laſt; therefore let us get rid of it as ſoon as may be. The longer it continues, the worſe and the weaker 'twill leave us. We may, like the *Romans*, *Deify* a *Diſeaſe*, if we pleaſe; but if we expect any Return of the Worſhip, we ſhall be Miſtaken.

Philot. I tell you, I came off with Loſs the laſt Rencounter: And now by your ſurveying me from Head to Foot, I find you think I have too much of Expence and Curioſity about me: But if you expect to Diſpute my Cloaths off my Back, you will be diſappointed.

Philal. I have no Deſire you ſhould turn either *Adamite*, or *Quaker*; but yet I believe ſome People throw away too much Money, and Inclination, upon theſe Things.

Philot. You ſeem to forget, That the Diſtinctions of Rank and Condition cannot

be kept up, without ſomething Extraordinary in this kind; And unleſs this be done, Government muſt ſuffer.

Philal. For all that, *Noah* had large Dominions; and, for ought appears, kept his Subjects in good Order without any great Aſſiſtance from the *Wardrobe*.

Philot. But Princes Subjects are not ſo near of kin to them now; and therefore not ſo eaſily Governed.

Philal. We will Diſpute no farther about Princes: Beſides, I grant the World is alter'd; and am willing to make an Allowance upon that Score.

Philot. I ſhall proceed upon your Conceſſion. And endeavour to prove in the

Firſt Place, That Richneſs of Habit is not only Lawful, but convenient for thoſe who are poſſeſſed of Publick Charges; eſpecially when they execute their Office. For the People generally take their Meaſures more from the Appearance, than the Reaſon of Things. Their Apprehenſions are ſo diſpoſed, that they think nothing Great but what is Pompous; and Glitters upon the Senſes. If their Governours had not ſome Advantage of them in Figure; they would be apt to over-look their Character, and forget their Diſtance.

Philal. I have no Intention to argue againſt *Gold Chains*, *Velvet Caps*, or *Sables*;

or

or any Thing of this Nature: But granting this Furniture may be ſomewhat of a Guard to Authority, yet no publick Perſon has any Reaſon to Value himſelf upon it. For the Deſign of this Sort of State, is only to Comply with the Weakneſs of the Multitude. 'Tis an Innocent Stratagem to Deceive them into their Duty; and to awe them into a juſt Senſe of Obedience. A great Man will rather Contemn this kind of Finery, than think himſelf Conſiderable by it. He will rather be Sorry that his Authority needs the Support of ſo little an Artifice; and depends in any Meaſure upon the Uſe of ſuch Trifles. To ſtoop to the Vulgar Notion of Things, and eſtabliſh ones Reputation by counterfeit Signs of Worth, muſt be an uneaſie Task to a Noble Mind. Beſides, We are not to think the Magiſtrate cannot Support his Offiee without Fine Cloaths: For if he is furniſhed with general Prudence; with Abilities particular to his Buſineſs; and has a competent Share of Power, he needs not doubt his Influence over the People.

Philot. Pray what do you think of private Quality? I hope you don't intend to ſtrike us out of all Diſtinction, to run all Metals together; and make a Sort of *Corinthian Braſs* of us.

Philal. By no means. However, your Argument muſt abate farther upon this Head. For Quality, ſeparated from Authority, is ſufficiently maintained by *Title*, *Arms*, and *Precedency*: This is enough to keep up *Diſtinction*, and to encourage Induſtry and Merit. There is no Neceſſity for Perſons, without Juriſdiction, to March always with *Colours diſplayed*. It ſeems more agreeable theat thy ſhould Conceal, than make a needleſs Oſtentation of their Wealth. Would it not look oddly in a Souldier, to give in a *Hiſtory* of his Valour and Conduct in Converſation? Or for a Man of Learning, to make Harangues upon his own Parts and Performances; and tell the Company how Ignorant they are in Reſpect of him?

Philot. That would be a little Fulſome I confeſs; But is the Caſe the ſame?

Philal. Much at one, in private Perſons. For them to appear Pompous in Equipage, or Habit, is but a vain glorious Publiſhing their own Grandeur; a ſilent Triumphing over the Inferiority of Others; and is in Effect to proclaim themſelves extraordinary People. Whereas a modeſt Man, if he was ſomewhat Taller than his Neighbours, would chuſe to ſhrink himſelf into the Dimenſions of the Company; and be content-

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ed rather to lose something of his own Stature, than to upbraid them with the Littleness of theirs.

Philot. What, because a Lord of a Mannor has not always a *Commission*, must he be allowed no better Cloaths than a Cottager?

Philal. Yes. There may be some Difference; and yet it need not be very Expensive. A Gentleman's Mien and Behaviour is sufficient to discover him, without any great Dependance upon *Shops* and *Taylors*. After all, the best way of distinguishing, is by the Qualities of the Mind: Let Persons of Condition strive rather to be richer in their Disposition than the Vulgar: Let them put on a better Humour, wear a finer Understanding, and shew a more shining Fortitude: Let them appear remarkably Justy, Inoffensive, and Obliging. This is the Way to be nobly Popular, and gives them the Hearts, as well as the Ceremony, of their Inferiours.

Philot. How must they spend their Estates; they cannot Eat and Drink them all?

Philal. However, they seem willing enough to try their Skill; and I believe the Experiment succeeds sometimes. But to your Question: Was the Surplusage of Wealth employed in Charitable Uses, and

Entertainments ſoberly Hoſpitable, I conceive it would run in a more proper Chanel: Did Men lay out their Abilities in the Service of Religion, and for the Promoting of Arts and Knowledge, how might they Advance the Proſperity and Glory of a Nation this Way? How much Wiſer, and Eaſier, and Richer, might they make their Inferiors; And as they would be more Beneficial to their Country, ſo they would ſerve the Deſigns of Greatneſs much more Effectually. Such a generous Uſe of Fortune, would give Luſtre to their Reputation; and make the World look with Wonder and Regard upon them. How would it Raiſe a declining Intereſt to its former Height; and with what advantage convey their Memories to Poſterity? But to Return; Richneſs of Habit is not only unneceſſary to keep up the Diſtinction of Degrees, but inſufficient: For where there are no *Sumptuary Laws* to confine the condition of Perſons, and aſcertain the *Heraldry* of the *Wardrobe*, every one has the Liberty of being as Expenſive, and Modiſh as he pleaſes. And accordingly you may obſerve, that ordinary People, when they happen to abound in Money and Vanity, have their Houſes and Perſons as richly Furniſhed, as thoſe who are much their Superiours. There are other Inſtances in which

which methinks, theſe Things are a little miſplaced.

Philot. As how?

Philal Why, to ſee Gold and Scarlet condemn'd to *Liveries*, the Coach-box furniſh'd like the *Council Chamber*, and the Horſes wear as good *Velvet* as the *Company*; is methinks not very agreeable. This Proſtitution of Finery, is enough to make it Nauſeous; and to ruin its Reputation to all Intents and Purpoſes.

Philot. When you have ſaid all, A good Suit does a Man Credit; and puts People in Mind of paying him a proper Reſpect. And ſince others eſteem me upon this Account, I ought to follow their Opinion. For why ſhould I think my ſelf Wiſer than the *Majority* of Mankind? Singularity ſeems to have always a *Spice* of Arrogance in it.

Philal. You are wonderfully reſigned in your Underſtanding; I gueſs the Occaſion; and ſhall endeavour to diſappoint your Humility. For notwithſtanding your *Majority*, I conceive the Reaſons of Things are rather to be taken by *Weight* than *Tale*: And if ſo, fine Cloaths will ſignify nothing in the Value of a Man, becauſe they are but Signs of *Wealth* at the beſt; which generally ſpeaking, is no more an Argument of Worth, than of the Contrary. And as

Cloaths don't ſuppoſe a Man Conſiderable, ſo neither can they make him ſo. This will appear, if we examine either the Materials of which they conſiſt, or the Art and Curioſity which is ſhewn in the Faſhioning of them. The *Matter* of which a Rich Habit conſiſts, is either the Skins of Beaſts, the Entrails of Worms, the Spoils of Fiſhes, ſome ſhining Sand or Pebbles, which owe their humble Original to the Dirt: And is it not a ridiculous Vanity to Value our ſelves upon what we Borrow from Creatures below *Reaſon* and *Life*? In ſhort, Either they are a real Advantage, or not: If they are, they prove our Dependance upon inferiour Things; which ought to be a mortifying Conſideration; unleſs we can be proud of Beggary: If they are not, then to dote on them, is a Sign we are ſunk beneath our proper Level; that we admire Trifles, and diſgrace the Dignity of our Nature. To ſee theſe inſignificant Ornaments valued at ſo great a Rate, and preferred to the Neceſſaries of Life, is no ſmall Diſparagement to the Underſtandings of Men; and is an Argument of the Littleneſs, and Degeneracy of our Kind. One would think, He that has the Liberty of looking upon the Sun and Moon for Nothing, would never purchaſe the Glimmerings of a Peble at ſo high a Price.

Philot.

Philot. I find you imagine *Pearls* were made only for *Cordials*; and that *Diamonds* are fit for nothing but *Bartholomew-Babies* to ſparkle in: But I believe the *Jewellers* would do well enough if they had nothing but your Philoſophy to damp their *Trade.*

Philal. That may be; But what if I can prove that the Price of them is kept up by Imagination, and Ill Humour; and that the very Reaſon which makes them *Dear*, ought to make them *Cheap.*

Philot. Let's hear.

Philal. You may obſerve then, That moſt of theſe Ornaments owe their Value to their Scarcity; For if they were Common, Thoſe who moſt Admire them, would be ready to throw them away. *Tertullian (de Habit. Muliebr)* Obſerves, That ſome People bound their Melefactors in Chains of Gold; And if a Man's Crime was very Notorious, they would make him as *fine* as a *General Officer.*

Philot. I ſuppoſe they were Sir *Thomas Moor*'s *Utopians.* A pretty Device! 'Tis pitty *Whitehall* was not plundered to Ornament *Newgate*!

Philal. Tertullian Obſerves farther, That Diamonds and Rubies were little eſteemed by the Eaſtern Nations; where they were the Growth of the Country. So that I ſuppoſe, when the *Parthian* Children, and *Milk-maids*,

Milk-Maids, had worn them till they were weary, they were bought up for the *Roman* Ladies.

Now to be fond of any thing, purely becauſe it is uncommon, becauſe the Generality of Mankind wants it, is an ill-natured Pleaſure; and ariſes from an unbenevolent, and ungenerous Temper.

Philot. Pray what do you think of the Artificial Improvement; Is not a Rich Dreſs an Addition to the *Wearer* upon this Account.

Philal. Not at all. 'Tis true, the Refining upon what was more imperfectly begun by Nature; the graceful Diſpoſition of the Parts; and the judicious Mixture of Colours; are Arguments of Induſtry and Ingenuity: But then this Commendation does not belong to thoſe that Buy them. If the meer *Wearing* them is any ways Creditable, it is becauſe the Taylors, *&c.* are the *Fountains* of *Honour.*

Philot. I grant you, thoſe People make 'em; but the *Suiting* them is above their Talent. None but Perſons of Condition can hit this Point. Indeed they have a great Delicacy and Exactneſs in their Fancy: They pitch upon nothing that is Tawdry and Mechanick, Staring, or ill Matched. One may know a Gentlewoman almoſt, as well by ſeeing her chuſe a Mantua, or a Ribon;

bon; as by going to *Garter*, or *Clarencieux*.

Philal. The mixing of *Light*, and *Shade*, handſomely, looks like a Genius for *Painting*: And that is the moſt you can make of your Obſervation. To go on with you: I ſhall venture to add, That for private Perſons to expect an uſual Obſervance upon the Account of *fine Cloaths*, argues them Conſcious of their own little Worth; and that the greateſt Part of their Quality comes out of the *Dreſſing Room*. Having nothing to prefer them to the Eſteem of the Judicious, they are contented to take up with the Ceremony of the Ignorant; and with a little Glitter and Pageantry, draw the gazing unthinking *Mobile* to Admire them. Now to deſire Reſpect where we have no Juriſdiction, purely upon our own Account, is an Argument either of a weak Judgment, or weak Pretences. If we underſtood the true Grounds of Eſteem; If we were well ſtock'd with Abilities, or good Actions, to entertain us at Home; we ſhould not make our ſelves ſo mean, as to let our Satisfactions depend upon the Reverences of the Ignorant, or Deſigning. Beſides, to delight in the Submiſſions of Others, is a certain Sign of Pride. This ſuppoſes, That we are not ſo much pleaſed with our own Station; as with looking down, and ſeeing our Neigh-

Neighbours, as we fancy, in a worſe Condition than our ſelves. Whereas a generous Mind has its Happineſs encreaſed, by being Communicated.

Philot. I ſuppoſe your Artillery may be almoſt ſpent by this time.

Philal. I was going to tell you, That Rich Cloaths are accounted unſuitable to Old Age; which is a farther Proof of their Inſignificancy. That Age which is moſt remarkable for Wiſdom and Temper; which is particularly Honoured with the Weight of Buſineſs, and Dignity of Office; and has deſervedly the greateſt Regard paid it: That Age, I ſay, chuſes to apear in a plain, unornamented Garb. Whereas, were fine Cloaths Marks of true Honour; were they Ornaments great enough for a Man's Reaſon to delight in, the wiſeſt Part of the World would not go without them: Eſpecially ſince the Decays of Nature give ſo fair a Plea for the Aſſiſtances of Art. There cannot be a greater Diſparagement to this Sort of Finery, than its being refuſed by that Age which ſeems to need it moſt; and if it was Conſiderable, beſt deſerves it. Since Men at the Height of Diſcretion are aſhamed of theſe Additions; this is a Convincing Proof that they are Childiſh and Trifling; and fitteſt for thoſe, who carry more *Body* than *Soul* about them.

Philot.

Philot. Your Inference is, that there ſhould be a Reſemblance between Age and Habit; and that a Finical Old Spark, can never be in the Faſhion.

Philal. Right. For Old People to ſet up for Mode and Dreſſing, is a nauſeous Piece of Vanity. Indeed, when we come into the World firſt, 'tis not ſo remarkable an Imprudence, if we miſplace our Eſteem, and make an indiſcreet Choice. 'Tis no wonder if we ſtick upon a gaudy Out-ſide, when we are not ſharp enough to look through it. When our Minds are unfurniſhed with Materials for Thinking; and ſcarce ſtrong enough to wield a rational Pleaſure; they are apt to divert themſelves with the amuſements of Senſe. But when we have run through the Experience of many Years, and had ſo many Opportunities of Improvement: When our Reaſon is grown up to Maturity; and we are ſuppoſed to have made our laſt Judgment upon Things: When every thing we ſay or do, ſhould have an Air of Gravity and Greatneſs in it; then to dote upon Trifles, is a ſhrewd Sign that our Minds are no leſs decay'd than our Bodies. It looks as if we were aſhamed of making any Pretences to Wiſdom, and betrays an impotent Deſire of returning to the Extravagance of Youth.

Philot.

Philot. After all your Strictneſs, I hope you have ſome Reſerve of Liberty for Women. They have the Excuſes of Cuſtom, the Agreeableneſs of Figure, and the Inclinations of Sex, to plead in their Behalf. Beſides, I am told St. *Auguſtine* (*Ep.* 245. *Tom.* 2.) abates very much of the Rigour of your *Tertullian*; and ſpeaks with great Moderation upon the Point. "He thinks fine "Cloaths ought not to be forbidden marri-"ed Women; who are obliged to pleaſe "their Husbands. And if they may uſe this Expedient to *Pleaſe* them when they have them; why may they not do it that they may *Pleaſe* to have them? Why may not the ſame little Charm be practiſed to Begin, as well as to Entertain the *Relation*?

Philal. With all my Heart; let St. *Auguſtine*'s Indulgence paſs. But 'tis my humble Opinion, they ſhould keep their Inclinations unengaged. They would do well not to dreſs their Fancy, nor wear their Finery in their Head; nor think their Afternoon Quality better than their Morning. For when a Woman is once ſmitten with her *Drapery*, Religion is commonly laid aſide; or uſed more out of Cuſtom, than Devotion. When her governing Paſſions lye this way, Charity is diſabled, and Good-nature fails, and Juſtice is overlook'd; and ſhe is loſt to all the noble Purpoſes

poſes of Life. How often are Relations neglected, Tradeſmen unpaid, and Servants ſtinted to Mortifying Allowances, for the Support of this Vanity? How patched and un-uniform does it make the Figure of ſome Families? and what a diſagreeable Mixture of Poverty and Riches, do we ſee ſometimes within the ſame Walls? Theſe Exceſſes make them forget the Compaſſion of their Sex; and the Duties of their Station: They Rob the Neceſſities, and Flouriſh in the Penance, and Wear that which ſhould have been the *Fleſh* and *Blood* of their own *Retinue*.

Philot. What do you think of thoſe below the *Gentry*? Ought they not to be ſomewhat Frugal, and Unpretending in their *Appearance*?

Philal. Truly I think the Taylor ſhould *take Meaſure* of their *Quality*, as well as of their Limbs. For thoſe who make their *Cloaths* much better than their Condition, do but expoſe their Diſcretion. Perſons of Quality have ſome little Colour for their Vanity: But as for Others, they have nothing to ſay for Themſelves. In them it looks like a Levelling Principle; like an Illegal Aſpiring into a forbidden Station. It looks as if they had a Mind to deſtroy the Order of Government, and to confound the Diſtinctions of Merit and Degree. In a Word,

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At this rate of Management, a Man loſes his Wealth and Reputation at the ſame Time; makes himſelf expenſively Ridiculous: and over-ſhoots Extravagance it ſelf.

Philot. My time is up, I muſt leave you.

Philal. Adieu.

OF

OF DUELLING.

THE FOURTH CONFERENCE BETWEEN *Philotimus* and *Philalethes.*

Philal. WHither so fast this Morning; methinks you are somewhat earlier than usual?

Philot. May be so. But when a Man's Occasions are Up, and Abroad, 'tis fit he should attend them.

Philal. Pray what may your Business be; for you don't use to break your Sleep for Trifles?

Philot. Why last Night Mr. *A.* and I happen'd to fall into a Misunderstanding over a Glass of Wine. At length he told me the Controversy could not be taken up,

without giving the *Satisfaction* of a *Gentleman*. My Answer was, That I would Debate the Matter with him in his own Way this Morning. And I am now going to settle some little Affairs before the time of *Meeting*.

Philal. If you design to make your *Will*, you are out: For to do that to any Purpose, a Man must be *sound in Mind and Memory*; which is none of your Case. For the Business you are going about, is sufficient to prove you *Non Compos*.

Philot. Pray let us have no Bantring. You know me too well, to imagine that a Concern of this Nature should make any dishonourable Impression: However; Because an Accident may happen, I love to make a proper Provision; and leave my Discretion unquestioned.

Philal. That you will not do with me, I promise you; unless you can give a better Account of your Undertaking than is usually done.

Philot. I am now obliged to Dispute the Matter at the Swords Point; so that it will be to no effect to Argue it any other Way: For a Man of Honour must keep his Word.

Philal. Yes, no doubt on't. If he promises to set a Town on Fire, 'tis as much as his Eschutcheon and Pedigree is worth,

to

to fail in the Performance. Look you; you ſeem ſenſible that you are within a Hazard: If you are a Gentleman, learn to value your ſelf. Don't Stake your Life againſt a Nut-ſhell; nor run into the other World upon every *Fop*'s Errand.

Philot. I tell you I am engaged. What if I underſtood the Practice as little as you do? Since it is the Cuſtom, I muſt defend my Honour; For to ſuffer under the Imputation of Cowardize, is worſe than being buried Alive. However, if you have any thing to ſay, I have an Hour good to hear you.

Philal. As much a Cuſtom as you make it, 'tis not improved into Common Law: That is point Blank againſt you; and *Tyes* you all up, if you kill upon the Occaſion.

Philot. 'Tis the Cuſtom of Gentlemen; and that is ſufficient for my purpoſe.

Philal. What if it was the Cuſtom to Tilt your Head againſt a Poſt, for a Mornings Exerciſe; would you venture the Beating out your Brains, rather than be Unfaſhionable? What if it was the Cuſtom for People of Condition to betray a *Truſt*; to forſwear a *Debt*; or forge a *Conveyance*; would you follow the Precedent, or Forfeit their good Opinion?

Philot. You ſeem to Miſtake the Point. I grant you, Men of Figure are too often

Faulty in ſome of the Inſtances you mention: But then they are not bound to it upon the Score of Reputation; which makes a Diſparity in the Caſe.

Philal. They are not; true. But ſuppoſe they were, what then? Does not this Suppoſition clearly prove, That we are not to take the Conduct of any Sort of People upon *Content*: But to examine the Reaſonableneſs of a Cuſtom, before we go into it? Whatever is beneath a Man, is beneath a Gentleman: But to Act without Thinking, is beneath a Man; much more againſt it.

Philot. I perceive you believe this Sort of *Satisfaction* very Unaccountable.

Philal. I do ſo. And the Law is of my Opinion; which I hope is no Contemptible Authority.

Philot. Hark you, We do but Laugh at theſe Stories. Do you think a Parcel of ſtarched Lawyers, with a *Jury* of *Haberdaſhers*, and *Chandlers*, are proper Judges in the Caſe? Are ſuch *Pedants*, and *Mechanicks* as theſe, fit to give Rules to *Men of Honour?*

Philal. I perceive you think Ignorance and Idleneſs, neceſſary Qualifications of a Gentleman; and doubt not, but that you practiſe accordingly. But if Men of Honour are too Great to be govern'd by

the

the Law, they ſhould be ſo Modeſt as not to plead it for their Advantage. They ſhould throw up their Fortune; and Disband from Society. Yes, and their Quality too; for this, as well as the other, is ſettled by the *Conſtitution.*

Philot. I thought *Quality* had been the ſole Privilege of Birth; or at leaſt of the Prince's Favour.

Philal. All Honour, as well as Land, is Originally a Gift from the Crown. Now *Prerogative* is a Part of the Law: And though Quality and Eſtate are ſettled upon a Man and his Heirs; yet the Grant runs always with a Condition of Forfeiture, in Caſe of Treaſon: And therefore the Son of an unreſtored Traytor, has no Pretences to the Quality of his Anceſtors.

Philot. I know we ſay, That Treaſon taints a Man's Blood; and makes it Baſer than that of a Peaſant: But I look upon this as a kind of Whimſey. For though the Government may take away my Eſtate; yet it cannot make me nothing of Kin to my Father. So that the Son of a Gentleman muſt be a Gentleman, in ſpight of Fate.

Philal. But not in ſpight of Treaſon. For in that Caſe, he is baniſhed the *Blood*; and tranſplanted from the Family of his Anceſtors. His Leaſe of Heraldry is Expired, his Title is Extinct; and he can no more

Claim his former Honour, than an Eſtate which was Sold by his great Grand-father. I grant you, the Relation between him and his Father continues, and that's it which deſtroys his Pretenſions; The Stream of Honour is dryed up, before it reaches the Chanel of Poſterity. The Father has loſt all; and therefore can Convey nothing *over*. The Son if he pleaſes, may be of kin to the Treaſon; for the Infamy of that remains: But as for the Quality 'tis all wiped out, as if it had never been. And therefore though your Inſtance is true, your Inference fails; for the Son of a Traytor, is not the Son of a Gentleman. In ſhort, You muſt either allow that Quality, like other Branches of Property, ſtands upon the Baſis of Law; or elſe you unavoidably run into the Principle of Levelling. For where the Diſtinctions of Condition are not aſcertained by publick Proviſion, every one is at Liberty to rate his Own and his Neighbour's Station, as he pleaſes. Where there are no Incloſures, all People may intercommon, without Preference or Ceremony. New Grounds of Honour may be ſet up, and the old ones diſclaimed; and a Taylor may make himſelf a Lord; and clap a Coronet upon his *Gooſe*, if he has a mind to it.

Philot.

Philot. I suppose your Conclusion is, That the Notion of Honour is to be taken from the Laws and Government; and not from any private Set of People, how valuable soever in other Respects.

Philal. Right. And from thence I infer, That Duelling is a very dishonourable Practice. For when you have given the best Proof of your Sufficiency, and *killed your Man*, you are seized into the Hand of *Justice*; treated like Assassins; and condemned to Die with Circumstances of Ignominy. You are not *Indicted* for Acquitting your selves like Gentlemen; but for disturbing the Publick Peace, and murthering the King's Subjects. Now the Law never loads a Man with Reproaches, nor punishes him thus coarsely, for doing a handsom Action.

Philot. What do you tell me of Lawyers Cant; *Murdravit*, *stragem exercuit*, *& practicavit:* Very pretty Stuff to dispatch a Man of Honour with! You see how the Men betray their Ignorance by their Forms of Speaking: And as for the Bench, they have a Thousand Pound *per Annum*, for making of Malefactors; and they must say something in Defence of their Trade.

Philal. As for the *Bench*, the *Bar*, and the rest, they are not the *Makers*, but the

Miniſters of *Law*; they are the Servants of the Government; And their Methods of Proceeding are chalked out by their Superiours: And when the Reaſon of Things is good, 'tis not material though the *Latin* proves otherwiſe. Indeed, I think the Laws can't uſe you too rigorouſly; for I'm ſure you treat them with great Contempt. When Highway-men Kill, 'tis commonly for a Livelihood; to prevent Diſcovery; or in the Heat and Surprize of Paſſion: And when 'tis over, they ſeldom juſtify the Fact; but Condemn what they have done. But your Tribe are Murtherers by *Principle*; which is ſomething worſe than *Malice prepence*, becauſe 'tis ready upon all Occaſions, and often Acts without any Provocation; except the Vanity of complying with a barbarous Cuſtom. As if it was as indifferent a thing to cut a Man's Throat, or let it alone, as to wear a Broad or Narrow brim'd Hat: And that theſe little Concerns of *Blood*, ought to be perfectly governed by the *Faſhion*, And when the Barbarity is committed, you have the Aſſurance to maintain it; and to argue for the Murther againſt Law and Goſpel. In ſhort, I think you ſtand in the greateſt Defiance to Authority of all Men Living.

Philot. How ſo?

Philal.

Philal. I have given you ſome of my Reaſons; and you ſhall have the reſt.

1. You Scorn to refer your Differences to the Law; but make your ſelves your own Judges.

Philot. If the Government will not make a ſufficient Proviſion for the Honour of Gentlemen, they muſt right their own Caſe; and there's an end on't.

Philal. You would do well to prefer a *Bill* againſt all Kings and Parliaments ſince the Conqueſt; and if that won't do, *Challenge* the Crown, and the two Houſes at their next Meeting, to give you Satisfaction. Do you not perceive, That by thus taking the Buſineſs out of the Hands of the Government, you both Reproach, and in effect, Renounce it at your Pleaſure. The Laws very well ſuppoſe, that People are apt to be too Partial and Paſſionate in their own Concerns; and therefore remit them to a publick Deciſion. Now 'tis a kind of Maxim with us, That *no Man ſhould be wiſer than the Laws.*

Philot. What would you have me Complain to a Magiſtrate, when a Man gives me the *Lye*; or any ſuch ſort of Affront? Theſe things won't bear an Action; and yet a Gentleman will rather Dye than put them up.

Philal.

Philal. By the way, a *Lye*, was not counted so Mortal an Affront till *Charles* the Fifth happened to say, He was no Gentleman that would take it. Now what has *England* to do with *Germany*? If an Emperour throws out an unweigh'd Sentence, must we be governed by it? Are Law and Justice such Phantoms, that a *Spanish* Rodomontade should make them vanish? Or must a Foreign Prince's Humour Command farther than his Legal Authority?

Philot. The Prince's Opinion is the Standard of Mode. And to be Precise and Singular, looks like Spleen, and Monkery, and ill Breeding. You know when *Dionysius* of *Sicily* had a Fit of Geometry upon him, his Court took it immediately. You could scarce meet a Man of Quality without a pair of *Compasses* about him, and Visits were mostly spent about *Squares* and *Circles*. But as soon as the King grew weary, the Fashion was quite laid aside. And then as *Plutarch* observes, nothing was a greater *Pedant* than a Mathematician.

Philal. You lay so much Stress upon these Compliances, one would think you took them for part of your *Allegiance*.

Philot. Not to follow a Prince's Opinion, is in effect to say, he is Mistaken; which is an unhandsom Reflection.

Philal.

Philal. In Things indifferent you say well. But where Justice and Conscience are concerned, meer Complaisance should not carry it. By the Extent of your Maxim, you would have made an admirable *Æthiopian* Courtier.

Philot. What is that?

Philal. Diodorus Siculus tells us (*Biblioth. l.* 3.) That the *Æthiopians* happened once to have a One-Eyed Bandy-Leg'd Prince; now such a Person would have made but an odd Figure if care had not been taken.

Philot. Pray how did the Court behave themselves upon this Accident?

Philal. Like Men of Honour. They made a Fashion of their Prince's Misfortune; and immediately shut up one of Natures Windows, and got a sort of *Scotch-Boot* to bend their Hams in.

Philot. I think I could have imitated *Alexander*'s wry Neck, as well as the *Macedonians*. But this which you mention is a Chargeable Fashion.

Philal. However it prevailed so far, that a Gentleman would no more appear with Strait Legs, or Two Eyes in his Head, than you would in a Pink'd-Doublet, or Boot-Hose-Tops. You see how far good Breeding will carry a Man, if he will but stick to his Principle. But to return.

Your

Your saying that these Indignities won't *bear an Action*, is to confess that the Wisdom of the Nation has thought them below Notice. And will you venture your *All* upon a Cause, which would be Hissed out of all the Courts of *England* as ridiculous? Will you take away a Man's Life upon a Provocation, for which no Government will allow you Six-peny worth of Damages? A Complaint fitter for a Boy to run to his Mother with, than to disorder a Man. If there was but a few of you, and you should talk at this Rate, you would be sent to *B-----lam*; but *Defendit numerus*; and that's the best of your *Plea*.

Philot. As the Case stands, He who refuses a *Challenge*, loses the Reputation of a Gentleman; none of that Quality will keep him Company.

Philal. Lucifer's Excommunication exactly! And I perceive you dread the *Censure* much more than that of the Church. The best on't is, you are somewhat out in your Calculation. For there are not a few of Good Extraction, of another Opinion.

Philot. I suppose you mean Ecclesiasticks. Now we have nothing to say to them: Their Profession exempts them from a necessity of Fighting.

Philal. I mean *Seculars* too. I hope the Temporal Lords and Commons are no Peasants.

ſants. And will they Account any Perſon Infamous for the Regularity of his Behaviour? For not breaking thoſe Laws which they either made or approved themſelves? At this rate they muſt be a very extraordinary Aſſembly; and *Weſtminſter* altogether as great a Sight as the *Tower*. Will not the Judges and Juſtices go for Gentlemen; and do you think they will avoid a Man's Company for declining a Challenge; and yet Commit and Hang him up for ſucceeding in it? Pray don't make the Governing Part of a Nation ſo extravagantly Ridiculous. There are many other grave Perſons of Worth and Blood, who would give the Cauſe againſt you: But I find none of theſe will paſs Muſter. It ſeems *Beau*'s and *Bully*'s, and their wiſe Admirers, have ſeized the *Herald's Office*; and engroſſed all the Quality to themſelves.

Philot. When you have declaimed till you are weary, I muſt tell you that we have no ſmall Party of as much Honour, and Value, as any you have mentioned; who will very hardly be brought over to your Sentiment.

Philal. I hope not. 'Tis true, I know ſome People are all Quality: You would think they were made up of nothing but Title and Genealogy. If you happen to encounter a Prejudice, or croſs upon their Fancy,

Fancy, they are too Conſiderable to underſtand you. Theſe, I confeſs, I almoſt Deſpair of; but hope their Number is not great. By the way, let me tell you, your Fraternity take a very great Liberty in their Opinion; you make nothing to Renounce the Publick Senſe in Matters of the higheſt Importance: And count that a Noble Atchievement, which the Laws puniſh as a Capital Offence. Now to ſet up a Notion of Honour againſt the Government, with ſuch Circumſtances as theſe, is of very dangerous Conſequence. 'Tis ſuch an Affront to the *Conſtitution*; ſuch a deliberate Contempt; ſuch an open Defiance of Authority; as nothing can be more. It makes the Laws Cheap and Ridiculous; the Solemnities of Juſtice a piece of Pageantry; the Bench a few Reverend Poppets, or Scharamouches in *Scarlet*. And thus by Expoſing the Adminiſtration, the very Foundations of Peace and Property are ſhaken and *ſap'd*.

Philot. Certainly you are retained by the whole Corporation of Cowards, you make ſo Tragical a Buſineſs on't!

Philal. By your Favour: To have our Swords ready to execute the Orders of every paultry Paſſion; To put Murther into our Creed, and cut Throats upon profeſſed Principles, is a Tragical Buſineſs; and I believe you'll find it ſo. *Philot.*

Philot. Trouble not your ſelf; we value neither your Judges, nor your Juries. If we kill *fairly*, we have always Intereſt at Court to bring us off.

Philal. You may ſet up a Science againſt the Government; and range Murthering under Diſcipline and Rule; and call it by what fine Names you pleaſe: But your Methods of Killing, and that of Highwaymen, are alike *Fair* in the Eye of Juſtice; and the ſame Rewards are aſſigned to both. As for your Friends at Court, 'Tis to be hoped that Princes in time will Reſent the Breach of their Laws, and the Loſs of their Subjects, a little more heartily: That they will not encourage a Practice which Inſults their Authority, and ridicules their Miniſters; and keeps up a Spirit of Barbarity throughout the Nation. Beſides, there are Things they call *Appeals*; and in that Caſe you know your Pardon is out of Doors.

Philot. We muſt take our Chance for that.

Philal. You are hardy Men ſome of you. If all the Subjects ſhould take the ſame Liberty, we ſhould have wild Work. You ſay the Government is Defective in conſidering the Reſpects of Honour; and therefore are reſolved to be your own Carvers. What if the under ſort of People ſhould take the Hint, and Practice upon it, in the

In-

Inſtance of Property? *Look ye Neighbours* (ſays a ſharp Country Fellow) *the Fine Folks have gotten away all the Land from us; for my part I want ſo many ſcore Acres to live eaſily, and I ſuppoſe you do ſo too; and I think our Induſtry deſerves it. 'Tis true, Eſtates are otherwiſe* ſettled; *and I ſhould believe my ſelf obliged to obſerve my Countries Cuſtoms, if others would do the ſame: But I perceive, the Gentry can ſet the* Conſtitution *aſide without any Scruple. They can tilt through one anothers Lungs in a Bravado, though the Law makes Hanging matter on't. Why ſhould we be more Slaves to the Government than others; I'm ſure we do not get ſo much by it? We are enough of us; let us mind our Buſineſs.* 'Tis true, this would be a lewd Project; but 'tis the Conſequence of your own Principle; therefore have a care of ſetting the Example.

Philot. If we may take a greater Freedom with the Government than the Vulgar, our Quality is our Excuſe; that will bear us out.

Philal Quite contrary. For firſt, a Gentleman is ſuppoſed to be better acquainted with the Laws than a Peaſant; therefore his breaking them muſt be a greater Fault; becauſe it implies more of Contempt in the Action.

Secondly, Where the Example is of worſe Conſequence, the Care to check it ſhould be

be the greater. The Influence of Men of Figure is Conſiderable. When they are at the Head of an ill Cuſtom, they have preſently a Train to Attend them. The Infection ſpreads like Lightning; and 'tis a Credit to live counter to Reaſon and Regularity. The ſlender Principles, the looſe Practices of theſe Men, is that which has ſo effectually Debauched the Age. This is it which has expoſed Virtue, and baniſhed Religion; and almoſt buried the Diſtinctions of Good and Evil.

Thirdly, Since Quality is a Diſtinction ſettled by Law; thoſe who have the greateſt Share of this Privilege, are moſt obliged to obſerve the Publick Regulations. The Government is a greater Benefactor to ſuch Perſons; and they are very ungenerous and ungrateful, if they fly in the Face of it. A Man that enjoys Honour and Eſtate by a Society, has greater Engagements to Regard it, than he who receives only a Common Protection. One has perhaps a 1000 *l. per Annum* for keeping the Laws; and the Other nothing but his Labour for his Pains: And pray which is moſt to Blame then, if they break them?

Philot. You ſeem to forget, that their Fortune and Condition follows their Birth; ſo that they are only obliged to their Family for the Advantage.

Philal. You argue too fast. Pray are not *Descents* and Inheritances governed by Law? What Claim can we make to Privilege or Property, without it? A Man when he is about it, may as easily be Born to 10000 *l.* a Year, as to 10 Pence. The Trouble to himself, or his Mother, is much the same as to that Matter. People come into the World in *Turkey* the same Way they do Here; and yet, excepting the Royal Family, they get but little by it. Nature has set us all upon a Level, as to these Things: 'Tis only the *Constitution* which makes the Difference; and therefore those who have the Advantage, should pay it a proportionable Respect.

Philot. I perceive you are coming on again; And to stop you a little, let me tell you, 'tis my Observation, That the Custom of Duels puts Gentlemen upon their good Behaviour; 'tis a Check upon Conversation, and makes it more Inoffensive than it would be otherwise.

Philal. An admirable Remedy! Just such a one as Death is against all Diseases. If there must be Disputes, is not Squabling less inconvenient than Murther? Had not a Man better have a Black Eye, than a Napkin drawn through him; and Bleed rather at the Nose than at the Heart? These Contests, though much better let alone, make neither

neither Orphans nor Widows; nor perpetuate Feuds among Families. Beſides, the Diſorders of Converſation may be prevented without ſuch a dangerous Expedient. For not to mention Religion, a moderate ſhare of Prudence and Behaviour will do the Buſineſs. 'Tis not yet the Faſhion, for Women of Quality to Tilt. Now though they can hate one another pretty heartily; though their Humours are full as Nice, and their Paſſions as Strong, as thoſe of the other Sex; yet the ſenſe of Decency is ſufficient to keep them from coarſe Language, and rude Provocations.

Philot. However, Miſunderſtandings will happen ſometimes. And when they do, it does not become Gentlemen to manage them like leſſer People. Their Revenges muſt be particular; as well as the reſt of their Breeding. It looks as oddly for them to Quarrel, as to Salute, like a Clown.

Philal. So that I perceive if Butchers had but the Manners to go to *Sharps*, Gentlemen would be contented with a Rubber at Cuffs. If they muſt be ſingular in their Diſputes, let it be for the better I beſeech you. Let us not be ſo Vain, as to think it a Commendation to be more Unreaſonable in our Demands, and more Savage in our Reſentments than the Meaneſt, and moſt

Undiſciplined. If they muſt run counter to the Vulgar in every thing, I wonder they don't leave off Swearing, Drinking, *&c.* Theſe, by their Aſſiſtance, are grown *Plebeian* Vices: Inſomuch that Porters and Footmen, are as perfect in them as themſelves.

Philot. I grant you, Clowns may Box it off, and be quiet; this way of Satisfaction is agreeable enough to their little Pretenſions. But the Honour of a Gentleman muſt have other ſort of Damages.

Philal. If the Diſpute was between Peaſant and Gentleman, you would ſay ſomething, though not enough. But you know a Gentleman is not obliged, to Fight another who is not ſo. Now where the Condition of the diſobliged is Equal, at leaſt to the Degree of Gentlemen; why ſhould the Affront be counted ſo Mortal an Injury? I know no reaſon for this, unleſs you will ſay, That Men of Quality are obliged to be more Bloody and Implacable; and to carry their Paſſions to greater heights of Fury, than other People. But this Plea proves them really leſs, not greater than the common Size of Mankind; and is far wide of the true Character of Honour. If Quality conſiſts in ſuch Sallies as theſe are; Tigers and Fiends may put in for a conſiderable Share.

Philot.

Philot. If this way of deciding Quarrels among Gentlemen were peculiar to our Age or Country, your Reaſoning would have more force; but we have almoſt a general preſcription of Time and Place againſt you.

Philal. Not ſo General as may be brought for the Heathen Religion, or the *Alcoran*; and yet I hope you will not plead in Defence of either of theſe. To give you an Inſtance near home. The *French* you know are far from being an inconſiderable Nation. Their Nobility are as numerous, and their Pretenſions as well ſupported; they have as much Fire in their Tempers, and as much Regard for their Honour, as any of their Neighbours: Notwithſtanding this, you ſee the Practice of Duelling is abſolutely ſuppreſſed; and they are all contented to refer their Grievances to the Government.

Philot. The *French* King takes more care to Right a Gentleman's Honour, than is done with us; which makes the Caſe different.

Philal. Particular Satisfaction for every Affront in Converſation cannot be Awarded by *Stated Laws*; the Circumſtances are too many to be brought within a Rule. A Prince muſt be little leſs than Abſolute to do this effectually. Now

ſuch a Stretch of Prerogative, would be agreeable neither to the *Engliſh* Genius, nor *Conſtitution.* And is it not a hard Caſe, that we muſt either Deliver up all our Property to the Crown; or our Lives to every ungovernable Paſſion and Caprice?

Farther. You may remember, that the Subject holds his Honour and Eſtate by no other Tenure than the Laws. What a monſtrous Injuſtice; what an Ingratitude; what an inſufferable Pride muſt it then be, for private Men to erect a Magiſtracy of their own; to *Judge* and *Execute* in Matters of Life and Death; and to *Hang* and *Draw* within themſelves? If the Subjects may ſet the Laws aſide with ſo little Ceremony, and make Supplemental Proviſions at Diſcretion, the ſignificancy of Government will be unintelligible. If Authority may be ſlighted in an Inſtance of ſo high a Nature, why not in a hundred? And when the *Fences* are thus broken down, Peace and Property Goodnight!

Philot. Your mentioning the *French*, puts me in mind of the old *Romans*; they were a very Brave People: Pray what was their Practice in the Caſe; for I have almoſt forgot it?

Philal.

Philal. Not at all for your Purpose. 'Tis true, there was a Sort of Duelling among them, as that of the *Horatii*, and *Curiatii*; of *Manlius Torquatus*, and the *Gaul* that Challenged the Army. But then there was a Difference in the Persons and Occasion. These Duellists were Enemies, Subjects of different Princes, a Sort of Fighting *Representatives*, chosen like *David* and *Goliah*, to Decide the Controversy of the Field. At least the Contest was allowed by Publick Authority; and undertaken upon the Score of their Country. But as for one Subject's cutting another's Throat about private Disputes, they were perfect Strangers to these Methods of Justice. When *Milo* killed *Clodius* upon the Road, though there was no such Thing as a Challenge; though *Tully* proves it no more than a *Rencounter*; yet because there was a former Misunderstanding between them; neither the *Rhetorick* of the *Council*, nor the Bravery of the *Prisoner*, could prevent the *Sentence*.

Philot. After all; you cannot deny but that the present Custom has prevailed for several Ages.

Philal. So have a great many other ill Things besides. There is scarcely any Extravagance so singular as to want a Precedent. But Custom without Reason, is no

better than ancient Error. And now since you press your Prescription, I shall trace it to the Original. Now the Practice of Subjects Righting themselves by the Sword, was introduced by the *Lombards*, *Saxons*, and *Normans*. A People, who possibly at that Time of Day, had not Brains to decide the Matter any other Way. For how much soever they may be of Kin to us, we must own they were a very unpolish'd Sort of Mortals; and why should we be tied up to the Dictates of Paganism and Ignorance? If a Man's House, and Habit, and Eating, was not better than theirs; he would not be thought to have much of the Spirit of a Gentleman. If we are bound to implicit Submission; if we are to follow Antiquity, without any Exceptions of Judgment; Why don't we feed upon *Mast*, and lodge in *Caves*, and go almost *Naked?* And to come nearer our Northern Ancestors; Why don't we Vindicate our selves by Tryal *Ordeal*; Bath our Innocence in *Scalding Water*; and hop over *Heated Ploughshares* Blindfold?

Farther, We may observe, that the Barbarity of this Custom was somewhat restrained, and bound up to certain Forms of Law. The Occasion was generally Considerable: Either for wiping off Imputations of Treason, or prosecuting Appeals of Murther,

Murther, or trying Titles of Land. As for the Diſputes of *Sharpers*, of Bottles, Dice, and Wenches, we don't read of any Proviſions made for the Honour of ſuch Sparks, and Diverſions as theſe. We may obſerve,

Secondly, That the Men were juſt come off from Heatheniſm; and very undiſciplined in Life. Their Reaſon was in the *Oar*; and their Underſtanding as low as their Morals. This Condition of Things, made their Princes either miſlead or indulge them. They had Authority to miſguide their Conſcience, to encourage their Revenge; and in ſome Meaſure to excuſe it. The *Writ of Combate* was made out in the King's Courts; and the whole Manage of the Quarrel under the Direction of the Government. 'Twas none of their Way to be kill'd in Hugger-mugger; and ſteal a Stabbing as they do now. *(Cotton. poſthum.)*

Thirdly, If they Fought without Publick Allowance, and any Perſon fell in the Quarrel, the Survivers were apprehended and tryed for *Murther*.

Fourthly, Theſe *Combats*, though governed by theſe Reſtrictions, and under the Countenance of Law, were always Condemned by the *Cenſure* of the Church.

Philot. Do you think then, they are not capable of Regulation?

Philal.

Philal. No more than Adultery. This Practice is *Malum in ſe*; and an ill Thing cannot be done within a Rule. 'Tis a ſtrong Poyſon, it muſt be Expelled; for all the Cooking in Nature will ne'er make Diet on't. 'Tis true, there are Degrees in Deformity, as well as Beauty; and therefore ſome Caſes may be more remarkable than others. For the Purpoſe; when a Gentleman of Eſtate Fights an indigent Bully, who poſſibly knows no more how to live in this World, than he does in the next. This Man is angry to ſee his Neighbour in eaſy Circumſtances. And when it Comes once to this; The Strength of his Malice, and the Opinion of his Skill, will pick a Quarrel from a ſlender Occaſion. Now ſhould I deſire him to get an anſwerable Fortune before the *Glove* comes: To make the Hazards of the Combat Equal, their Pockets as well as their Weapons, ſhould be in ſome Meaſure adjuſted. To throw down a few Farthings, and make a Noiſe to have them covered with Gold; would be abſurd in a *Wager:* And a Man muſt be very Weak to accept it. And if Life be either valuable to Keep, or dangerous to Loſe, one would think the Parallel ſhould Hold. This venturing All againſt Nothing, puts me in mind of *Mark Anthony*, who after he had loſt the Battel at *Actium*, and

and was Penned up in *Alexandria*, would needs ſend *Auguſtus* a Challenge. *Cæſar*'s Anſwer was, *That if he was weary of Living, there was other Ways of Diſpatch beſides Fighting him; And for his part, he ſhould not trouble himſelf to be his Executioner. Anthony*, I ſuppoſe, thought the Return reaſonable; and in a ſhort Time did his own Buſineſs.

Philot. I confeſs as you have repreſented the Caſe, it looks oddly enough.

Philal. I will give you one that's more odd, if you call it ſo. I mean the Myſtery of *Seconds*, and *Thirds*.

This is ſuch a Maſterpiece; that I think no Deſcription can reach it. Theſe Underpullers in Diſtraction, are ſuch implicit Mortals as are not to be matched upon any other Occaſion: A perfect Stranger ſhall Engage them at the firſt Word. To ask Queſtions would be ungentile. On they go without any Acquaintance, either with the Man, or the Matter. A moſt honourable Undertaking, to Fight about they know not what; for, and againſt, they know not whom! So that for ought they can tell, they may be under the Pious Neceſſity of Murthering their Father.

Philot. However, you can't ſay there is any *Malice Prepence.*

Philal.

Philal. Right! There is nothing *Prepence*; neither Malice nor Reaſon. But for all that, I don't like a Man that can hate at firſt Sight; and kill *Extempore?*

Philot. You miſtake; a *Second* is not angry. He only engages in Complaiſance to his *Principal.*

Philal. So much the worſe; becauſe it argues the greater Contempt of human Kind. For my Heart, I can't underſtand a Combatant that can kill in cool Blood: and ſhew the utmoſt Effects of Rage without Paſſion! 'Tis a Sign his common Temper is as bad as the Malice, and Provocations of other People. This Stoical Improvement, is the Philoſophy of a Butcher. It makes a *Beaſt* of an Enemy; and knocks him down with as little Concern as if he were an Ox.

Philot. To requite you for your extraordinary Inſtances, I will give you a pretty tough one on the other Side. If a Souldier refuſes a Challenge from another, he will not only be counted a Coward; but in all Likelihood, Caſhiered into the Bargain.

Philal. The Caſe is hard, I confeſs, but not yours; for you are none of the *Military Liſt.* To thoſe who may be concerned, I anſwer;

1. You know the Challenger is puniſhed as well as the Challenged; which Diſci-

pline

pline will prevent the Caſe from being Common. But when it does happen, it may be replied in the

Second Place, That he who profeſſes Arms, may prove his Courage by more defenſible Inſtances. His former Behaviour in the Field, is oftentimes ſufficient to wipe off an Aſperſion of Cowardiſe.

Thirdly, If he is not furniſhed with Proof this Way: Let him deſire his Superiour Officer, that the next time he is drawn out, the Challenger may be Poſted near him; And then would I heartily convince him, and the Enemy to boot, that I wanted no Reſolution. If a Man miſcarries in ſuch a Tryal, he may juſtify himſelf to his Reaſon. He dyes in his *Calling*; and if nothing elſe hinders, he may look the other World in the Face.

Philot. But a Souldier may ſometimes wait a long while for ſuch an Opportunity of purging himſelf: And would you have him ſtarved, and laughed at, in the mean Time?

Philal. Let him remember he is a Chriſtian, as well as a Souldier; and that he was firſt *Liſted* under God Almighty.

Now a Man of Honour will rather ſtarve, than be falſe to a ſolemn Engagement. And where the Cauſe is juſt, he is to be commended for his Conſtancy. And

if

if Intereſt ſtrikes in too, 'tis not only Criminal, but Weakneſs to Deſert it.

As for the Point of Contempt, let him return it with Pity: 'Tis no Diſhonour to be undervalued by thoſe who want either Underſtanding, or Conſcience; or both. If bare Contempt without Reaſon is ſo terribly Significant, a Fool would be better than a Philoſopher; a Slave than an Emperour; provided the firſt had but the Inſolence to Scorn the latter.

Philot. For all that, you will have a great many againſt you.

Philal. So there are a great many Sheep; but I think ne'er the Wiſer for their Number.

Philot. Do you think then this Cuſtom is ſo abſolutely forbidden by Religion?

Philal. I am ſurpriſed one Baptized ſhould put the Queſtion! In earneſt, I believe this Notion of Honour as much an Idol, as *Nebuchadnezzar*'s *Golden Image:* 'Tis ſet up by the ſame Intereſt; and probably has done more Miſchief.

Philot. If it be ſo, the *Metal* muſt be good; according to your own Compariſon.

Philal. Yes. But the Worſhip is ſtark naught; and leſs to be choſen than the *Fiery Furnace.* 'Tis great Pity ſo much good *Blood* ſhould be offered at it. That Men who have

have such Opportunities for Sense, should be entangled in so monstrous an Absurdity! That those who might be the Ornament of their Age, and Defence of their Country, should make themselves a Misfortune to both!

Philot. I believe the Danger of the Adventure makes them think it honourable.

Philal. Look you! To risque the *Main* without Reason or Warrant, is Rashness: 'Tis to be more Stupid than Brave. If a Man should leap a *Garret*, or vault down the *Monument*; do you imagine he would leave the *Memory* of a Hero behind him?

Philot. Methinks 'tis fine to seem above the Impressions of Fear; and to Flash in the Face of Danger.

Philal. I grant you, Fortitude is a very valuable Quality. But then it must be under the Conduct of Prudence and Justice: Without this Assistance, the best Event will prove Ruinous; and the Victory it self a *Defeat*.

Philot. You mean Religion will not endure the Duelling Principle.

Philal. No more than all the *Heresies* since *Simon Magus*. 'Tis a Principle so full of Pride, and Passion, and Revenge; so Tempestuous and Absurd: so absolutely unallied to Reason and Good-nature, that polisht Heathenism would be asham'd on't.

on't. In a Word, 'Tis as contrary to the Tendency and Temper of Chriſtianity, as *Hob's Creed* is to the *Apoſtles*; as Light is to Darkneſs, as God is to the Devil.

Philot. 'Tis a hard Matter to part with the Character of a Gentleman.

Philal. Fear it not. As long as the Laws are on our Side, the Heraldry is all ſafe. And if it were otherwiſe, let us remember we are Chriſtians. If there happens a Competition between theſe two Pretenſions; let us drop the Gentleman and keep the Chriſtian; for he is a Perſon of the beſt Quality.

Philot. Say you ſo?

Philal. Yes. I ſay a Chriſtian and no Gentleman, is more a Perſon of *Condition*, than a Gentleman and no Chriſtian. The former is more nobly *Related*, born to a greater *Fortune*, and better Founded in perſonal Merit.

Philot. You ſay ſomething. I wiſh you would enlarge upon this Head.

Philal. You know my Buſineſs is not Preaching; any Divine will give you Satisfaction.

Philot. Upon ſecond Thoughts, they need not: A little of the *Bible* will do it without them. To ſpeak frankly, I am ſo well ſatisfied upon the whole, that I am reſolved to take no notice of my Spark; but

I am afraid he will Poſt me up for a Coward, and how then?

Philal. I would mind it no more than the Railing of a Fever, or a *Proclamation* from *Bedlam.*

Philot. I ſhall take your Advice. But I muſt tell you withall, That if he *draws* upon me in the Streets, I will not be ſo paſſive as to let the Sun ſhine through me, if I can help it.

Philal. I have nothing to ſay as to that. But then you ſhould wiſh the Occaſion may never happen; and keep your Reſolution to your ſelf. For to give out this Sort of Language, looks too like a Provocation: And if you ſhould be ſo unfortunately ſet upon, be ſure you keep within the Compaſs of Self-defence.

OF GENERAL KINDNESS.

THE FIFTH CONFERENCE BETWEEN *Philotimus* and *Philalethes.*

Philot. WHAT falſe, humourſome, inſipid Creatures are Men! Sure theſe are none of the beſt Things God ever made! Upon the Whole, I think one might as good disband, and turn Hermit, as be troubled with them any longer. I begin now to underſtand the Conduct of the firſt *Monks*; but believe their *Hiſtory* miſreported. They fled the Perſecution of Mankind, more than that of a ſingle Tyrant. They prefer'd the Wilderneſs to the Town; and found their Safety and their Satisfaction better ſecured in *Solitude*, than *Society*. For a wild Beaſt does not pretend above his *Order*; and is ſo frank as to diſcover his De-

ſign: But a Man is a Beaſt; and yet has not the Modeſty to own it. Hah! Here is *Philalethes*, he has over-heard me: In earneſt, I ſhall be called to an Account for my Expoſtulations!

Philal. What Mr. *Hob's* Ghoſt! No leſs than a Satyr upon your whole Kind? I'm not ſorry I have interrupted your Soliloquies, except they had been better natured.

Philot. I did not think you had been ſo near: But ſince you have catched me, give me leave to tell you, I know the World, and upon Experiment I find, there is not one in forty without Deſign, or Vanity, in their Converſation. Pray peruſe your Acquaintance well, and if you don't diſcover ſome *Flaw* in their Honeſty, or their Humour, I'm much miſtaken.

Philal. Are not you a Man, *Philotimus*?

Philot. What then?

Philal. Then, by your own Confeſſion, 'tis forty to one but that ſome Part of the diſagreeable Character belongs to your ſelf.

Philot. However, you know Odds will not win Wagers; Difficulties are not Demonſtrations; 'tis unreaſonable to argue from Improbabilities againſt Matter of *Fact.*

Fact. If I find my self Well; if my Constitution, or my Care, is my *Preservative*, you must not charge the *Plague* upon me; because I converse with *Epidemical* Infection.

Philal. You are resolved to keep *Well* with your self: I doubt not but in Time your good Opinion will reach your Neighbours: They may, to use your own Similitude, be as free from *Contagion* as your self: And if they are seized, the Plague is not always *Mortal.* Besides, it might have been your own Case. So that all things considered, I hope you will not *Mark* the *House* upon bare Suspicion: And when the *Tokens* appear, you will pity their Condition; and endeavour their *Recovery.*

Philot. To deal freely, I shall take Care of my self, and so I suppose will every body else that is wise. For that which People call *Universal Benevolence*, is but a Piece of *Knight Errantry:* it looks prettily in a *Romance*; but in *Life*, 'tis neither prudent, nor practicable.

Philal. Do you think it so impracticable an Absurdity to wish all People well; and endeavour to make them so?

Philot. What of all Perswasions, Countries, Tempers, and Conditions, whatsoever?

Philal. Yes. We comprehend all Mankind in the *League.*

Philot. You have a notable Graſp: I dare not ſtrain my Inclinations at that Rate. I love to keep fair with the World as well as you; but it may be upon different Reaſons. In a Word, I take Civility to be only a Compliance with the Mode; Friendſhip but another Name for Trade; all Mercenary and Deſigning. Indeed conſidering the State of humane Affairs, 'tis next to impoſſible to be otherwiſe. Where there is ſo much of Indigence, Competition, and Uncertainty, you muſt expect Self-intereſt will govern. You may obſerve, That which You call *Good Nature*, is moſt remarkable in the Young and Unexperienced. Such Perſons I confeſs are often very Laviſh of their Favours, and Careſſing in their Converſation: But theſe Blandiſhments ſeem only deſigned for a State of Impotence; that what they can't carry by Force and Foreſight, they may obtain by Flattery. Like unfledged Birds, they are fond of every one, that they may be *Fed* the better. And where this Reaſon fails, that which I am going to add will ſupply it.

Philal. What is that?

Philot. Why, young People generally don't Think ſo far as others, nor conſider a Neceſſity at a Diſtance: This often makes them

them more Liberal than Wife. They are apt to be over-credulous at firſt Setting out; and cannot ſo well ſee through Artifice and Pretence: So that 'tis no Wonder if they beſtow their Inclinations too freely upon their Neighbours.

Philal. This early Diſpoſition to *Oblige*, appears to me an Impreſſion of Nature, which was intended for Continuance: For as the Uſe and Poſture of the *Limbs* hold the ſame in Manhood as they were in Infancy; ſo one would think the Motions of the Mind ſhould be ſet Right at firſt. And therefore when good Humour happens to wear off with *Age*, it ſeems to proceed from Miſmanagement; and looks more like a Degeneracy of Nature, than an Improvement of Reaſon. If you pleaſe to hear me, I ſhall endeavour to prove *Univerſal Benevolence* both an acknowledged, and a practicable Diſpoſition.

Philot. Pray begin.

Philal. My firſt Argument then ſhall be drawn from Community of Nature. We are all caſt in the ſame *Mould*, allied in our Paſſions, and in our Faculties: We have the ſame Deſires to ſatisfy, and generally the ſame Pleaſure in ſatisfying of them. All Mankind is as it were one great *Being*, divided into ſeveral Parts; every Part having the ſame Properties and Affections with an-

other. Now as we can't chuſe but deſire Accommodations for our own Support and Pleaſure; ſo if we leave Nature to her Original Biaſs, if we hearken to the undepraved Suggeſtions of our Minds, we ſhall wiſh the ſame Conveniences to others. For the apprehending a Being ſo like our own, in proſperous Circumſtances, muſt be an Advancement of our ſelves: By this we ſee as it were our own Nature pleaſed, and Flouriſhing in another. And thus much Mr. *Hobs* himſelf confeſſes to the Ruin of his *Cauſe, That the Senſe of having communicated Satisfaction is naturally Delightful.*

Philot. But will this Notion ſpread wide enough to do any Execution?

Philal. Yes. For if a Man can but diſengage himſelf from the Exceſſes of Self-love, in a ſingle Inſtance, he does the Buſineſs. If he can but wiſh well to another, without making Intereſt the only Motive, he may be generous enough to take all Mankind into his Affections. For he that can do it to one, without any mercenary View, may for the ſame Reaſon do it to a Million. 'Tis but repeating the Action, where for his Encouragement, the Pleaſure will be likewiſe repeated.

Philot. You are going too faſt. The different Capacities and Behaviour of Men, will leave your Repetition neither Senſe, nor

nor Poſſibility: For to love Inſignificancy is Dotage; and ſeldom paſſes any farther than Children or *Relations*.---

Philal. For all that; one may wiſh a poor Man an Eſtate; or a Fool Underſtanding; There is no unconquerable Averſion, nor ſo much as any Difficulty in theſe things.

Philot. I ſay farther; to love malicious, and diſobliging Qualities, is impoſſible.

Philal. If thoſe Qualities were inſeparable from the *Object*, I grant your Meaning: But where Malice is only *Accidental*, and Reformation poſſible, the Caſe is otherwiſe. A Phyſician may have a Kindneſs for the *Patient*, without being fond of the *Diſeaſe*.

Philot. To illuſtrate your Diſtinction. If a Man gives me a ſower Box on the Ear; I may love the *Hand*, though I don't like the *Blow*. I aſſure you he that can thus abſtract the Affront from the Perſon that gives it; and take off a Cuff ſo metaphyſically, is very much a Philoſopher.

Philal. If you are not ſatisfied, I'll conſider your Objection farther afterwards. At preſent I ſhall go on to a ſecond Proof, That Univerſal Benevolence is agreeable to humane Nature; unleſs you have a Mind to interpoſe.

Philot. Not juſt now. Take your Method.

Philal.

Philal. I prove my Point, from that *Compaſſion* which generally follows any conſiderable Misfortune. This Civility is ſo very common, and ſo much expected, that thoſe who are unconcerned at the Troubles of another, are called *Inhumane*, *i. e.* They are degenerated from their Kind; and don't deſerve the Name of Men. And does it not plainly follow, That thoſe who are thus ſenſibly Touched, muſt have a real Kindneſs for the Unfortunate?

Philot. I think not. For Compaſſion is but the Conſequence of Infirmity; and bottom'd upon Self-love. We are affected with what another ſuffers; becauſe this puts us in mind we are not ſecure our ſelves. And when our Neighbour's Calamity diſcovers more than the Poſſibility of our own, 'tis no Wonder if we are ſomewhat uneaſy.

Philal. I grant you, Compaſſion may be ſometimes accounted for, as you ſay: But then 'tis a Miſtake to ſuppoſe it can come from no other Cauſe. For 'tis eaſy to obſerve, That the moſt generous Diſpoſitions are the moſt Compaſſionate. Such Perſons, though their Fortune is never ſo well Guarded; though the Greatneſs of their Mind exempts them from Fear, and makes them leaſt concerned for any Accident of their own, yet none condole and ſympathiſe more heartily than they. 'Tis plain therefore,

fore, that this Pity and Tenderneſs, being ſo void of Self-Intereſt, muſt proceeed from Good-will.

Philot. Go on. I ſhall come in with you by and by.

Philal. I affirm then in the

Third place, That 'tis not agreeable to the Attributes of God to ſuppoſe, that he has made the Nature of Man ſuch, that according to his Original Inclinations, he ſhould be unconcerned about the Happineſs of his Neighbour.

Philot. Why ſo?

Philal. Becauſe, this would be a Reflection, both upon the Goodneſs and Wiſdom of God Almighty.

Philot. Prove the Parts of your Aſſertion.

Philal. I. This ſuppoſition is repugnant to the Goodneſs of God. For can we imagine that God; who is Infinite Goodneſs himſelf; who made all rational Creatures that they might be Happy? Can we imagine that he ſhould contradict the Affections of his own Bleſſed Nature; and form a *Being* wholly unlike himſelf? A *Being* which he would not only hate as ſoon as it was made; but, which is more, he could impute his Diſlike to nothing but his own Workmanſhip? But if either out of Indifferency, or Diſaffection, 'twas contrary to the Nature of Man to wiſh the

Hap-

Happineſs of another; he muſt be ſuch a Thing as I have deſcribed. And is it poſſible to conceive, That Goodneſs and Perfection can be the Parent of ſo unlovely an Off-ſpring? That the over-flowing Generouſneſs of the Divine Nature, would create immortal Beings with mean or envious Principles? To be thus furniſh'd, would make them both Miſerable and Troubleſome; Neither acceptable to this World, nor fit for the other.

Philot. Theſe Inclinations you ſo much diſlike are very common; therefore if they don't come from *Above*, you muſt find them out ſome other Original.

Philal. That will be done without Difficulty. To begin; The Reaſon which hinders Men from wiſhing the Happineſs of others, proceeds ſometimes from the Prejudices of Education; from the ill Examples and Flatteries of thoſe they firſt converſed with; and ſometimes 'tis afterwards contracted by their own Fault. The general Cauſe of this Depravation, is Covetouſneſs, and Pride.

1. An immoderate Love of Mony ſpoils thoſe generous Diſpoſitions they were ſent into the World with. It confines their Affections to their *Pockets*, and ſhrinks up their Deſires into the narrow and ſcandalous Compaſs of their own Concerns. Their

Their Nature is ſo impoveriſh'd by their ill Management, that they are not able to ſpare one kind Wiſh from themſelves; nor expend one generous Thought in Favour of another.

Philot. The Caſe is ſomewhat worſe than you have repreſented it. People don't always keep within the Terms of Neutrality. They are not contented to forbear Wiſhing well; but are oftentimes averſe to the Happineſs of others.

Philal. Right. When Pride ſtrikes in, that is the Conſequence. This Vice makes Men think their Neighbours Advantage prejudicial to their own; and that the greateſt Pleaſure is to ſee others beneath them. Such an ill-natured Notion as this, made *Lucifer* uneaſy, and envious in Heaven; and we know what was the Iſſue. Far be it from us to ſuppoſe, that God would ſtamp ſuch Ignoble, ſuch Apoſtatizing Qualities upon any rational Being. Theſe would not be the *Image* of the Deity, but the Devil.

Philot. In my Opinion, *Self-love* ſeems the beſt Expedient to ſecure *Individuals.* By ſuch a Bent of Nature, a Man will be ſure to take Care of one; and not leave his Buſineſs to the Generoſity of his Neighbours.

Philal.

Philal. If every one could ſtand upon his own Legs, what you ſay would have a better Colour. However, your Objection leads me to ſhew you, That it reflects upon the *Wiſdom* of God, to ſuppoſe Men made with ſuch narrow inconverſable Inclinations: For by this Temper they would be unfit for *Society*. But God has deſign'd Man a *ſociable* Creature. To this End, he has ſent him into the World weak, and defenceleſs; ſo that without the Care of others, 'tis impoſſible for him to Subſiſt. And when he is beſt able to Shift, if he had no Aſſiſtance or Converſe but his own; the Indigence of his Nature would make him very uneaſy, and ill ſupplied.

Now there is nothing ſo ſtrongly cements Society; nothing makes it flower, and flouriſh ſo much, as a hearty Regard to the Publick Good. 'Tis *general Kindneſs* and Good-will, which eſtabliſhes the Peace, and promotes the Proſperity of a People: To ſay, this *Diſpoſition* keeps Men juſt and inoffenſive, is too mean a Commendation. It improves their Practice much higher; and makes them Munificent and Obliging. Without this Virtue, the Publick Union muſt unlooſe; the Strength decay; and the Pleaſure grow faint and languid. And can we ſuppoſe, that God would underfurniſh Man for the State he deſigned him;

him; and not afford him a Soul large enough to purſue his Happineſs? That he ſhould give him *Solitary* Principles; and yet intend him for Publick Converſe? Create him ſo, that he ſhall naturally Care for nothing but himſelf; and at the ſame time, make his intereſt depend upon mutual Affection, and good Correſpondence with others? Is it imaginable, that ſuch a Comprehenſive Wiſdom; which has made all things in *Number*, *Weight*, and *Meaſure*; ſecured the Preſervation of *Brutes*, by Inſtinct and Sympathy; and made ſo fair a Proviſion for the inferiour World; Is it to be conceived, I ſay, that ſo glorious a *Providence* ſhould not proportion the Faculties of his Nobleſt Creatures; but ſend them into *Being* with Inclinations unſuitable to the Condition they muſt neceſſarily be placed in?

Philot. Under Favour, there are other *Materials* for a Commonwealth, beſides *ſtark Love* and *Kindneſs*; and I believe the Building might laſt, without tempering the Mortar with *Honey*. What do you ſay to the Fear of receiving *Harm*; and the Hopes of Aſſiſtance? Theſe are the Motives of Self-love; and I think ſufficient to make Men Juſt? and Willing to do a good Turn.

Philal. Truly I think not. I grant you, theſe Motives are not inſignificant: They have

have an Intereſt in Life; but not enough to puſh it to Perfection; and ſecure its Happineſs. For firſt, They will not reſtrain a ſecret Miſchief; which conſidering the unfortified State of Mankind, is a great Defect. Beſides, the Agreeableneſs of Society muſt be loſt this way. 'Tis Inclination and Endearment, that gives Life and Pleaſure. But when People have nothing but Fears, and Jealouſies, and Plots in their Heads, there is no *Muſick* in their Company. And farther, I would gladly know, how theſe ſcanty Principles can explain, Why Men ſhould die for their Friends; and ſacrifice their Intereſt for their Country, without Neceſſity? By the Maxims of Self-love, ſuch Actions as theſe muſt be fooliſh and unnatural: And yet thoſe who are thus forgetful of themſelves, have been always reckon'd the Nobleſt, and beſt Deſerving.

Philot. You forgot that there is ſuch a thing as Honour and vain Glory in the World. This is the Bait that catches the Men you ſpeak of: 'Tis the Reputation of the Action that fires their Spirits; and makes them ſo Prodigal, and Reſigning.

Philal. In earneſt, you are catched your ſelf! Your Objection ſuppoſes the Truth of what I am contending for. It ſuppoſes, That Benevolence and Generoſity are poſſeſſed of the publick Eſteem; That they have Cuſtom and

and *Prescription* on their side; That they are the highest Improvements of the Will; the most admired and Heroick Qualities. Now 'tis very strange, so universal a Consent should be founded in a Mistake; and none but Mr. *Hobs*, and some few of his Discipling, should, understand the Operations of their own Minds; and the right Constitutions of them.

Philot. Well! If this World won't satisfy you, the other shall. I say then, That the Fear of *invisible Powers*, and the Expectations of future Punishments, are sufficient to keep Men upon their *good Behaviour*; to be a Check upon their Privacies; and make them Honest at Midnight. And yet after all, they may have no great Stomach to the Matter. 'Tis the *Rod*, not the Inclination, which learns the *Lesson*.

Philal. I grant you the Disciplining Part of Religion is very significant. However, it would not give a sufficient Relief in this Case.

Philot. Why so?

Philal. Because, upon your Supposition, the Force of it would be lost. For if the Nature of Man was averse to *general Kindness*; if he could not chuse but think it unreasonable, to love any Body but himself; then God in Commanding him to Love his Neighbour, would oblige him to an Im-

possibility. We might as well be commanded to taste Gall as sweet as Honey: For 'tis as much in our Power, to alter the *Perceptions* of our Senses, as to love any thing contrary to our Reason and Inclination. Upon this Supposition therefore no Man could have an inward Affection for his Neighbour; which yet 'tis certain we are obliged to have.

Philot. If I am used well, I'll ne'er trouble my self about what People think. If they always act like Friends, they may *wish* like Enemies, if they please.

Philal. Have a Care! If they are not so *within*, they will not be long so *without*. For if we had a kind of Antipathy against minding any thing but our selves: If we thought our own Interest prejudiced, or our Quiet embarrassed by being concerned for Others; in this Case, all Offices of Humanity and Obligation, would be so many Acts of Penance. And since the Opportunities of Obliging return so fast; to be commanded the Use of them, would make our Lives almost a perpetual Torment. It would be like feeding upon that we naturally abhor; which instead of Nourishing, would throw us into *Sweats* and *Convulsions*. And at this rate, a Kindness would often be a greater Mischief to the Doer, than a Benefit to the Receiver. The Upshot is, That

That if the Mind of Man was naturally averſe from Wiſhing well to any thing but himſelf, the Command of *general Benevolence* would be impoſſible to be entertain'd in Principle, and Affection. And as for the Counterfeit in outward Practice, that would be ſuch a Grievance to ill Nature, that very few would ſubmit to it. For if Men are ſo unreaſonable, as not to be governed by Religion now, when 'tis both Profitable and Pleaſant; of how little force would it be, ſhould it lie almoſt wholly in Violence and Averſion? If Envy, and Ill-Nature, were the Natural Frame and Complexion of the Mind, Religion would ſignify not much towards Reformation; ſo that *Society* could receive but ſmall advantage from thence.----

Philot. Hold! Don't cry Victory; I have a Reſerve for you. Beſides, you owe me ſome Satisfaction to an old Objection.

Philal. What's that?

Philot. I told you, that the Injuriouſneſs and the Vanity of a great part of the World was ſuch, That general Kindneſs, if it came down from Speculation to Practice, would be quickly out of Doors. I confeſs, if we could ſtand clear of the *Troubleſome* and the *Treacherous*, I could be as Good-Natured as the beſt of you. But alas, we are in *fæce Romuli*; and that's enough to Stir any Man's

Spleen, that has either his Understanding, or his Senses about him.

Philal. You find Coldness and Disaffection very general; and thence you argue from *Fact* to Necessity. 'Tis so therefore it must be so. Under favour, that's no Consequence. I suppose that you'll grant, that Men don't act always up to the stretch of their Capacities: And that 'tis possible for them to be much more Prudent, Benign, an Inoffensive, than they are.

Philot. What then! Would you have a Man a Stock; must he not be sensible of ill Usage?

Philal. Look you, all ill Usage proceeds from Ignorance, and Disorder of Mind. Those that give it are the greatest Sufferers. They destroy their own Happiness more than ours. And under this Notion, they will deserve our Compassion much better than our Hatred: Our Charity will take them in as naturally as *Bedlam*. 'Tis true, there may be some degrees of difference in the Distraction; but that is all. And as we may Wish, we may likewise Attempt their Welfare: Not only out of Pity, and common Alliance; but also from the Prospect of a Return.

Philot. How so?

Philal. Why, by our Kindness we shall either Reform the injurious Person, or not; if

if we do, the ground of our Diſlike is gone; and we have made him more commodious for our purpoſe; If we are diſappointed, we ſhall have the ſatisfaction of doing Good againſt Evil; which as 'tis the moſt Divine Quality, ſo to maintain it, the Pleaſure is proportionably raiſed. There is a ſecret Triumph, and Exultation of Spirit, upon ſuch an Occaſion. There is no One that acts in this manner, who does not inwardly applaud himſelf for it; which is as much as to ſay, God bids him go on.

Philot. If we may be Kind to thoſe we believe our Enemies: If we can fall in Love with Malice and Oppoſition; then by parity of Reaſon, we may court undiſguiſed Ruin, and hate our Selves.

Philal. If by Kindneſs you mean Pity and good Wiſhes, I think it very practicable to go thus far with an Enemy; but if you enlarge your Senſe to Complacency and Affection, I grant it Impoſſible. Beſides, there is no need of winding up the String thus high: We are not obliged to be pleaſed with thoſe that do us Miſchief; the Goodneſs of God himſelf does not proceed thus far. For tho' he is kind to the *Unthankful*, and the *Evil*; and *deſires* the *Converſion* of a *Sinner*; yet he does not delight in him while he continues ſuch.

Philot. When you have made the moſt of it, I foreſee this Latitudinarian Love will be expenſive; and therefore, I would gladly be farther informed what is to be gotten by it.

Philal. Very much. In good earneſt, this Quality is well worth the Courting; 'tis valuable in *Fortune*, as well as in Beauty and *Humour*. 'Twill make a Man an Intereſt in the World. It removes Difficulties, and ſmooths the Paſſages for Buſineſs; and like the Marriage of Princes, there is Policy as well as Pleaſure in the *Alliance*. You know the Trade of Life can't be driven without *Partners*; There is a reciprocal Dependance between the *Greateſt* and the *Leaſt*. And the beſt Figure is but a *Cypher*, where it ſtands alone. For this reaſon, a wiſe Man will ſtrengthen the Confederacy; and take in all the Help he can get. Now, there is nothing ſo engaging as a benevolent Diſpoſition. This Temper makes a Man's Behaviour inoffenſive, affable and obliging; it multiplies Friends; and diſarms the Malice of an Enemy. He that is Kind out of Principle, will be ſo to all the Advantages of Decency and Compaſs. That which is Natural, is Uniform, Conſtant, and Graceful. Whereas, he who Counterfeits good Nature; he who is civil only out of Breeding or Deſign, will be apt to have *Breaks*, and

and Inequalities in his Humour. A Man cannot always ſtand bent; ſo that either Negligence or Paſſion, or Intereſt, will ſometime or other return the Poſture; and unmask the Pretence; and then the Labour is all loſt. But the natural Complexion of Goodneſs will hold.

Philot. Yes, till the Man breaks.

Philal. No fear of that. This Quality will do more than Pay for its keeping. Remember, that Power goes in with the Inclinations of Courſe: Get but Mens Hearts, and their Hands will follow. But to do this, there is nothing more likely than a plauſible and obliging Honeſty. The Charms of Kindneſs are irreſiſtible; they Conquer, and Captivate; and return with Spoil and Triumph. Beſides, the Aſſiſtance that comes from Inclination, is generally ſafer, and more ſerviceable, than that which is haled in by Force or Money. He that reigns in the Affections is the happy Prince; for in Love there's neither Treachery nor Deſertion. A Man remarkably Obliging, is almoſt Proof againſt the moſt Malicious. They'll be afraid of attaquing one ſo fortified in publick Eſteem; and under ſo ſacred a Character. Though his Virtue may be over-look'd, the Infamy of the Action will prevent an Injury.

Philot. Will this Diſpoſition do us any farther Service?

Philal. Yes; our Affection to others gives us a ſhare in their Happineſs; and ſo becomes an Addition to our own. Wiſhing well, enlarges a Man's Capacity of being Happy: This hinders his Satisfaction from being confined to his private Intereſt. He is really the better for whatever good his Neighbour enjoys; becauſe every thing of this Nature ſatisfies his Deſires; and gives him that he delights in.

Philot. I warrant you, his Mind is like a Burning-glaſs! The Rays of good Fortune from all diverſities of Points, concenter in his Benevolence; and excite an intenſe and multiplied Pleaſure.

Philal. Yes. And in a great meaſure make him Maſter of all the Happineſs he ſees, or hears of. All proſperous Events, all Improvements of Induſtry, and Bleſſings of Providence which he is acquainted with, his excellent Temper gives him an Intereſt in; for tho' he has not the Poſſeſſion of theſe things, he has what is moſt deſirable, the Satisfaction of them. Nay, I believe the generous Congratulation may be improved to exceed the Occaſion; and make a Man more happy than thoſe he rejoyces for. In this Caſe, the Laws of Nature

give

give way for the Encouragement of Goodneſs; the Stream riſes higher than the Fountain; and the Rebound is ſtronger than the Firſt Motion.

Philot. This is a new way of extracting the *Spirit* of Happineſs; the Chymiſtry of a Bee is nothing to it; it ſucks the *Sweet*, without impoveriſhing the *Flower*. Were I Maſter of this *Secret*, I would not concern my ſelf about laying in the uſual Proviſion for Satisfaction. No, I would rather chuſe to be happy at the ſecond hand; that is much the eaſier way; there the Gains come in a-main, without any Venture. For Inſtance. I would not trouble my ſelf about getting an Eſtate; 'twere only Loving a Man dearly that has one; and that will do as well. But the Miſchief is, at preſent I am not a Man of that fortunate Imagination.

Philal. The Power of Thought and Imagination you know is very great; and therefore 'tis Prudent to ſet them the right way at work.

Philot. Be it ſo. I ſhall allow your Argument in ſome meaſure; and make my Advantage upon it.

Philal. Which way?

Philot. Why, if kind Wiſhing and Obliging are ſuch entertaining Actions; If they may be carried up to tranſport, and almoſt

almoſt ſenſualitiy; then your general Benevolence is nothing but a refined ſort of Self-love; becauſe it acts upon a foreſeen Reward. I told you, *Self*, would be at the Bottom after All.

Philal. So let it, ſince it has Company. For let me tell you, to be delighted in the Happineſs of another, is ſo far from being Mercenary, that 'tis an infallible Proof of a natural and undiſſembled Goodneſs. How can we better demonſtrate the reality of our Affections to a Friend, than by rejoycing at his Proſperity? As for the Pleaſure which attends ſo noble a Diſpoſition, the Expectation of that is no Vicious Self-deſign. For we are allowed to love our Selves, as well as our Neighbour: So that the proſpect of being pleaſed, does not leſſen the generoſity of the Action, if his Advantage was as ſincerely ſought, and delighted in, as our own. Therefore by Charity's not *ſeeking her own*, (which you know is made a part of its Character) is only meant, that it does not ſeek its own, without a joynt Reſpect to the Welfare of another. In ſhort, I think the Pleaſure of Congratulation is ſo far from a Fault, that the firſt Satisfaction ought rather to Create a ſecond; we ſhould be pleaſed with our Pleaſure, becauſe it brings us the good News, that our Minds are rightly diſpoſed.

Philot.

Philot. I confeſs I am beaten off here; but hope to ſucceed better in my next Attempt.----

Philal. In the mean time give me leave to obſerve, That Envy and Diſquiet are uneaſy Paſſions; they fret and exhauſt the Spirits. The Mind is as it were Sore, and put to Pain at every turn; which is a fair Intimation, things are not in the Condition they ſhould be.

Philot. And what help is there for all this?

Philal. A kind reconciling Thought is preſent Remedy. This Balſamick Humour cloſes the Wound, and ſcatters the Anguiſh. Like the Motion of *Reſtitution*, it returns Nature to her Eaſe; and ſets her in the Poſture ſhe was made for.

Philot. I grant you, Benevolence has a healing Quality; and ſits very ſmooth at firſt. But as the World goes, the Conſequences of it are more likely to make us unhappy, than otherwiſe.

Philal. How ſo?

Philot. If you look Abroad, you'll find Indigence, and Diſappointment, and Vexation, much more Common than Proſperity. Now this Predominancy of Misfortune lies very hard upon *Benevolence*; and makes the kindeſt People the greateſt Sufferers. Their Compaſſion riſes in proportion to their Generoſity; their Tenderneſs is more paſſive,

paſſive; which makes a Foreign Calamity ſtrike deeper, and grow more pungent. Having ſtrong Deſires to Relieve, but ſmall Abilities to Effect it; their good Nature muſt needs grow troubleſome, becauſe 'twill often make 'em Wiſh thoſe Things, which they ſee are impoſſible to compaſs. But others who keep their Inclinations at Home, are not ſo much expoſed to diſquiet; becauſe their Paſſions and Expectations being confined to their private Intereſt, they are concerned for no Misfortune but their own.

Philal. Suppoſing what you ſay would hold, it would be no juſt Diſcouragement to Goodneſs; conſidering how much it will be rewarded hereafter. But becauſe your Objection relates chiefly to the *Preſent*, I ſhall direct my Anſwer againſt that Senſe; and give it you by Parts.

I affirm therefore, That if a Man does but joyn Conſideration with his Benevolence; if his Underſtanding be good, as well as his Will, his Affection for the common Welfare will never hurt him. For

1. He will perceive, that the unhappy part of the World is not ſo numerous as at firſt it appeared. Thoſe who are of low Condition, tho' they may ſeem moſt Deſerted, are not the worſt provided for. Their Fortune is little, 'tis true; and ſo generally

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are their Desires; which makes them want as few things as those whose Possessions are larger. They have the Pleasure of their Senses as well as others; and what is denyed in Variety, is supplied by Labour; which sharpens the Appetite, and strengthens the Constitution.

2. As for those who are real Objects of Compassion, the old Maxim will in great measure relieve them; *Dolor, si gravis brevis si longus levis.* At the worst, Life and Misery will be dispatched e'er long; and then, if they deserve it, they are Happy; as Happy as Goodness can wish.

3. Commiseration has a mixture of Satisfaction, as well as Trouble in it. By this a Man is Conscious he does the Office of a Friend; that he is of a generous and humane Disposition. These Thoughts make the Pleasure of the Sympathy equalize the Trouble; if the Person be not very near, or the Calamity very great, which we are concern'd for.

Philot. There is something in what you say; for I have observ'd, that Women will Weep and Condole with abundance of Tenderness and Affection: I believe they are pleased with the Pomp and Passion of their Sorrow; and think themselves the best Natur'd People in the World for't.

Philal.

Philal. We ſhould interpret all Signs of good Nature in the faireſt Senſe. But I ſhall proceed, and obſerve:

4. A wiſe Well-wiſher will conſider, there is a neceſſity of Diſcipline; both to ſecure the Orderly and reclaim the Evil. Goals and Gibbets are as uſeful in a State, as great Places, and *Patents* of *Honour*. Where Goodneſs is mutable, and Reaſon unabſolute, there muſt be Rigour to fence in Duty; and check the Abuſe of Liberty. As things ſtand, 'tis not conceiveable how Providence can Govern without Puniſhing. Upon this Contemplation, a good Man will no more be diſturbed at the Methods of Correction, than by ſeeing his Friend take unpalatable Phyſick; which he knows to be proper for his Health. And as for thoſe who are loſt beyond Recovery, tho' he wiſhes 'twere otherwiſe, yet their Obſtinacy does not ſo deeply Affect him as to make him uneaſy.

Philot. Is not ſuch a Sedateneſs, a Sign of Neglect, and Stoical Indifference?

Philal. Not at all. The Saints above are not afflicted at the Puniſhment of the damned; and yet they have Charity in Perfection: But your Objection runs into an abſurd Inference. It Dilutes the Happineſs of the other World; and gives Hell an Influence upon Heaven.

Philot.

Philot. I have nothing farther to object; and therefore must be your Proselyte: But if you have any more to say, let's hear it; for a Man can never be too well fortified against Custom

Philal. Yes. *General Kindness* may be recommended from the Nobleness of such a Temper. It springs from a generous Root; and spreads and flourishes upon the best Nourishment imaginable. There's nothing in it that is Mercenary or Fantastical. 'Tis not supported by Chance or Humour; by Flattery or Design: It stands upon its own independant Strength; and holds on through all Opposition. 'Tis above Discouragement and ill Usage; and not so much as checked into Indifferency, by frequent Injury and Provocation. I need say no more for this Virtue than that 'tis the Temper of God. This Truth I shall take for granted. Indeed the Universe proves it; all the Powers and Delights of Nature are standing Evidence: If Omnipotence were in other Hands than Goodness, we should feel terrible Effects on't. Now to resemble God, is the Perfection of Virtue; 'tis doing the wisest, and the Greatest Action in its Kind. To mention but one Advantage, We can't recommend our selves more effectually to God Almighty, than by delighting in the same Actions which he does. Love naturally

rally arises from Likeness of Disposition. Our Imitation of Another, is an unquestioned Proof that we value his Person, and admire his Choice; which lays a kind of an Obligation for a Return. Such a Consent of Wills, such an Uniformity of Desires, does as it were incorporate distinct Essences; and makes us almost the same thing with another; so that as long as he has a Regard for himself, he must have one for us too. By being of the same Temper with God Almighty, we do as it were, engage his Inclinations to make us Happy. While we are thus affected, he can no more be unconcerned about our Welfare, than he can deny himself; or put a neglect upon his own Attributes.-----

Philot. You may please to hold your hand. For I am so far convinced, That unless I am Kind to others, I shall now be forced to fall out with my self.

Philal. May the Impression continue.

Philot. I hope recollecting the Reasons, will make it do so.

Your Servant.

THE

THE OFFICE OF A CHAPLAIN Enquir'd into, &c.

TO THE READER.

'TIS *some Years since the Publication of this small Treatise; I am still convinced, the Interest of Religion is not a little concern'd in the Enquiry. The* Office *lies among Persons who have a great Force upon Custom and Practice: and where the* Motion *is strong, the Direction should be well secured. 'Tis true,* Milton *treats the Argument, as he does the King, with great Contempt: But to be ill used by such a Hand, and in such Company, is rather an Honour than otherwise.* The Scripture *(says this Man)* owns no such *Order*; and therefore they must be left to the Examination the Sons of *Sceva* met with. Bishops or Presbyters we know, and Deacons we know, but what are Chaplains? *(Eiconocl.* p. 163. *)* *He might have answered in his own Words, (* p. 164. *)* *That they were* Houshold-Priests; *and given an Instance from the Old Testament. For there we find, that* Micah *entertain'd a Levite with Salary and Diet; and after all told him,* He should be a Father, and a Priest to him. *(Judg.* 17. 10. *)* *It seems, he did not think*

he had hired a Servant *with his* ten Shekels. *As for the Heathen, they had a Modeſter Senſe of Religion, than to rob their Gods of their* Miniſters; *and make them their own. The* Roman *Emperours were Prieſts themſelves; but had none* Belong *to them till they were Dead, and Deifyed. Towards the Declenſion of Philoſophy, now and then a grave* Pretender *was drawn off by the* Steams *of the* Kitchin. Lucian *ridicules theſe Men for their Little Compliances. One of them it ſeems made his Court to the* Lap-dog, *to improve his Intereſt with the* Lady. *But an envious* Foot-man *happening to ſmoak the matter, broke a Jeſt upon the Favourite, and the Philoſopher, and ſpoil'd All. But theſe* Sages *don't come ſtrictly within the Queſtion. They were only* Seculars; *and entertain'd upon the Score of Learning, not Religion.*

In the Church, the Buſineſs of a Chaplain ſeems not of the higheſt Antiquity. In the firſt Ages, the Clergy were ſupported by their Biſhop; and generally lived under his Obſervation. (Can. Apoſt.) *And afterwards when they removed from the* Mother Church, *They had* Titles, *i. e.* Cures *aſſigned them; much larger than ſingle Families. The firſt Chaplain I meet with, was one* Majorinus; *a very unfortunate Perſon. He lived in the Reign of* Diocleſian: *And was* Ordained *by the* Donatiſts, *for the See of* Carthage; *againſt the Catholick*

tholick Bishop Cæcilian. *He was set up and Countenanced by his Patroness* Lucilla, *a high Spirited Lady; who refused Communion with* Cæcilian, *for being Reproved by Him when he was Arch-deacon.* (Optat. Lib. 1. cont. Parmen.) *However, by the Story,* Majorinus *might be no more than a Reader in the Family; who in the Custom of those Times, was less than a Sub-deacon.*

The wrong Use the Rich Laity *might make of the Indigence or Ambition of these Houshold Clergy, was I suppose, the Reason why the Second Council of* Orange (Can. 9. *held* Ann. 533.) *allow'd no Priest to Reside with Secular Persons, without the Bishop's Leave.*

Dr. Heylin *Reports* (Cypr. Ang.) "*That Bishop* Laud *observed, the Interest of* "*the Church prejudiced by the great Increase of* "*Chaplains in the Houses of private Gentle-*"*men. To prevent this Inconvenience, and some others, King* Charles *the First published his* Instructions *to Archbishop* Abbot, An. 1629. *containing* Orders *to be executed by the Bishops in the Province of* Canterbury. *The* Instructions *were comprehended in ten Articles. The seventh enjoyns, That* the Bishops suffer none under Noble-men, and Men Qualified by Law, to have any private Chaplain in his House.

I have mentioned these Instances, to shew the Difficulty of the Office. 'Tis a nice Under-

taking; and requires a more than ordinary Sufficiency. And therefore an Unexperienced, Unballasted Divine, must be an improper Missionary. 'Twere well if he understood Something of Men and Things; if he was furnished both with Matter *and* Form; *and rather Brought his Education, than Received it. For a Disadvantage in the Beginning of Business, is not easily overcome. There should be Vigilance in Conversation, a Sweetness of Temper, an Unaffected Piety, and a noble Contempt of Interest. And since the Clergy thus engaged, are more Numerous than formerly, they should manage with the greater Care. For when the Priesthood is misunderstood, Religion must decline of Course. And when Religion is gone, we have lost the best Support of this Life, as well as the other. This Reasoning must be allowed, by those who are not sunk below the Doctrines of Providence. Indeed, if a Man sets up for a* Sceptick, *I don't expect the Argument should Relish: But the Opinion of such Judges is neither Credit, nor Misfortune. With these People, a Jest passes for a Demonstration; and to Laugh, and Confute is the same Thing. It seems, Truth and Falshood, depends upon their good Liking: And they have the peculiar Privilege of Wishing Things* in, *or* out *of* Being, *at Pleasure. Who would expect such Flights of Conceit from so humble Pretences? For an Atheist, if you will*

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take his Word for it, is a very despicable Mortal. Let us Describe him by his Tenents, *and Copy him a little from his own* Original. *He is then no better than a Heap of Organized Dust; a stalking Machine; a* Speaking Head *without a Soul in it. His Thoughts are bound up by the Laws of* Motion; *his Actions are all prescribed. He has no more Liberty than the Current of a Stream; or the Blast of a Tempest. And where there is no Choice, there can be no Merit. The* Creed *of an Atheist is a degrading System; a most mortifying Perswasion. No Advantages can make him* Shine: *He strikes himself out of all Claim to Regard: And has no Alliance to any honourable Distinction. He is the Off-spring of* Chance; *the Slave of* Necessity; *danced by foreign Impulses no less than a* Puppet: *Ignoble in his Descent; Little in Life; and Nothing at the End on't. Atheism, the Result of Ignorance and Pride; of strong Senses, and feeble Reason; of Good* Eating, *and Ill* Living! *Atheism, the Plague of* Society; *the Corrupter of* Manners; *and the Underminer of* Property! *What can the Raillery, the Reproaches, the supercilious Censures of this* Sect *signifie? Why should they be raised above their Principle; and rated higher than their own Valuation! They are below all Consideration, except that of* Pity *and* Prayers; *and these I heartily give them.*

If the Plainness of what Follows *disgusts the sober Reader, I am sorry for it. 'Tis a Circumstance which could not be declined, without Prejudice to the* Subject. *The over-smoothness of an Argument, is apt to abate the Force. You must give it a Point, to make way for Passage. Pleasure cannot always be made the Vehicle of Health. And when the Case Requires it, no Man blames the Doctor for preferring the Cure to the Palate. Besides, the bare mention of some Practices is enough to Expose them. And when things are a Satyr upon themselves, who can help it? The Deformity lies in the Monster; not in him that shows it.*

I am far from desiring a Depression of the Laity; *or abetting any* Spiritual Usurpation. *Honour and Civil Pretences, are not Held at the* Will *of the* Church; *and therefore, She should not seize without Warrant. To make* Orders *a* Patent *for Pride, and a Privilege for Misbehaviour, is much more than runs in the* Commission. *I am pleading for no Cynical Neglect; no ill supported Forwardness; no Briskness above Men's Business, or their Talent. But then I hope, 'tis no Harm for Church-men to maintain their Liberty; and keep the Property of their Persons to themselves. Especially since they live amongst a* Free People; *and have so good Evidence for their Title. Farther, There is no Fear of* Levelling *from this*

this Enquiry. *For Independency does not suppose Equality: Freedom and Degrees are well enough Consistent.*

To prevent all Misconstruction. I willingly grant it no Disadvantage to a Gentleman *to* Belong *to a Person of Quality; provided his Employment be* Secular. *But the Function of an Ecclesiastick, requires another* Relation.

THE

THE OFFICE OF A CHAPLAIN Enquir'd into, &c.

Juvenal obſerves, *Sat.* 7. that the Practice of the Lawyers in his time, was uſually proportioned to the Figure they made at the Bar; where he that appear'd in the beſt Equipage, was ſuppoſed to have the greateſt ſhare of Law and Senſe in him: So that had the Vulgar had any Power in determining Right, a good Cauſe might oftentimes have been loſt, for want of fine Cloaths to plead it in. Whether any part of this Vanity prevails with us, I ſhall not diſpute; however, this Inference may be fairly allowed, That the Succeſs of Truth depends very much upon the Reputation of its Advocate. For the Generality often ſtick in the ſurface of Things; and are more affected with Appearance than Reality. They want either Force

or

or Inclination, to go the Bottom; and try the Merits; So that when a Man is Maimed in his Credit, or burleſqu'd in his Office, he muſt not expect to do any great Execution. The Audience muſt be prepared no leſs than the Orator; for Reaſons, without a Diſpoſition to receive them, ſignify not much: Where the Aſſent is barr'd up with Prejudice, the weight of the Matter, and the Addreſs of the Management, are ſcarcely felt. For Perſwaſiveneſs is the Effect of Eſteem, and right underſtanding. It goes againſt the Grain, for Men to learn Conduct from thoſe they Contemn; 'Tis a Contradiction of their own Cenſure, and ſets the deſpiſed Perſon in ſome meaſure, above them. Beſides, Intelligence from ſuch a Quarter, is often thought impracticable; as well as unpleaſant: For 'tis generally preſumed, that Diſcourſes cannot riſe much above the Pitch of thoſe that make them; and that 'tis ſcarce poſſible, for an inconſiderable Man to talk to the purpoſe. To entertain a contemptible Opinion of any Perſon, cramps his Power; and diſables his Friendſhip; and puts him under a mighty diſadvantage of doing any Good. Little Notions, and unfavourable Prepoſſeſſions, give an ill Tincture to the Judgment; and a wrong Turn to the Scale: They keep Men from ſeeing Things in their true Colours; and allowing

lowing them their proper weight: And thus good Argumenrs, and ſerviceable Advice, are often turned back, for want of Character and Recommendation.

This Conſideration puts ill Men upon their Guard; They ſee the Truth of the Remark: and provide againſt the Conſequence. They make it their Buſineſs to Miſrepreſent the Miniſters of Religion; to depreſs their Authority; and decry the Uſefulneſs of their Profeſſion. And when their Adverſaries, as they count them, are diſarmed of their Reputation, the Point is gained; and the Diſturbance at an End. From henceforward 'tis to be hoped, They may have Pleaſure without Reſtraint; and Vice without Infamy.

For this purpoſe, They would fain perſwade the World, That the Clergy gain no Creditable *Addition* by their Office; That they are rather Diſtinguiſhed for Diſadvantage than Regard. By this wiſe Reaſoning, Learning ſhould be a Crime; and Prieſthood a Puniſhment: And if ſo, Thoſe who have it, ought to forfeit the Privileges of Birth and Education; or at leaſt, not enjoy them without Abatement.

Now, that there are ſome Perſons, and thoſe not all of the loweſt Rank, who ſeem to be of this unreaſonable Opinion, is too ap-

apparent; and therefore I ſhall deſire them to conſider, That thoſe who account the Prieſthood a leſſening of a Man's Quality, muſt either believe all Religion to be an Impoſture; or if they do own the Being of a God, their Apprehenſion of him is ſo Scandalous and Unworthy, that I think it would be a kindneſs to them, to ſuppoſe them Atheiſts: For 'tis not ſo monſtrous and provoking, to deny the Exiſtence of a Deity, as to ſuppoſe him void of Excellency and Perfection: To imagine him to be ſo far from being the Fountain of Honour, that he is rather to be accounted a diſcredit to thoſe who belong to him; and that a Perſon of Condition ought to be aſham'd of his Service: Such a Notion of God Almighty as this, beſides the Abſurdity of it, looks like a malicious Acknowledgment of his Being; only to make him capable of Contempt.

But beſides that the Function of the Clergy in general, is too often miſunderſtood; (which in ſuch a ſceptical and licentious Age, we need not wonder at) Thoſe who Officiate in private Houſes lie under particular Diſadvantages: Here the Maſter of the Family uſually expects an extraordinary Obſervance from the Prieſt; and returns him leſs notice in exchange, than to others of the ſame Order and Condition.

Now

Now one would think in point of Reaſon that an Eccleſiaſtical (as well as a Civil or Military) Officer, ſhould be more conſider'd within the limits and extent of his Employ, than elſewhere; both upon the account of the Juriſdiction he hath there; and becauſe of the Advantage thoſe he is concerned with, do or may receive from the execution of his Office.

Now the reaſon of this unaccountable Practice, muſt be reſolved into one or both of theſe Pretences; either

1. That a Clergy-man officiating in a Family, ought to be entertain'd no otherwiſe than under the Notion of a Servant: Or

2. Becauſe 'tis in the Patron's Power to oblige the Prieſt with Church-Preferment.

It will be therefore the Deſign of theſe Papers to ſhew,

1. That a Prieſt or Chaplain in a Family, is no Servant.

2. That whatever fair Expectations the Patron may have given the Prieſt of future Advantage, thoſe are no ſufficient Grounds to juſtify an imperious Deportment on the one hand; or a ſervile Submiſſion on the other.

1. I ſhall prove, That a Prieſt, or Chaplain in a Family, is no Servant; the contrary

trary of which I believe he is often thought to be; though 'tis not always ſpoken out. Now in order to the removing this Miſtake, I ſhall in the

Firſt place, Anſwer thoſe Objections, which ſeem to have given the moſt probable Occaſion of its Riſe.

Secondly, I ſhall give a ſhort Deſcription of the Office of a Chaplain; and ſhew how much it differs from that of a Servant.

I. I ſhall Anſwer thoſe objections, which have given the moſt probable Occaſion to this Miſtake; among which we may reckon the Prieſt's being entertain'd with Diet.

But that eating at anothers Table, does not make a Man a Servant, is plain; for if it did, then every one that viſits his Friend, if he happens to Eat or Drink without paying for it, muſt immediately forfeit his Liberty. If it be ſaid, That 'tis not Eating now and then upon a Viſit, which brings a Man into the Condition of a Servant; but doing it conſtantly; and with the ſame Perſon: To this I anſwer, That if Eating by the Year, makes a Man Servant for a Year, then Eating by the Day, muſt make him a Servant for that Day; the only difference in this Caſe is, that the one who eats but a Meal or two, comes into his Liberty ſooner than the other.

But possibly, 'tis the Priests contracting for Diet, which makes him mistaken for a Servant to him that affords it; and here 'tis supposed to come under the Notion of Wages; because the Priest is to do something for it. Now because a Consideration of this nature, whether it be received in Money or Diet, or both, is the same thing; I shall prove that a Man's Receiving Money in consideration of bestowing his Time and Pains upon another, does not make him a Servant to him that returns him a Recompence for his Trouble. For example, Lawyers and Physicians have their Fees; or their Wages, if you please; and yet I suppose none will say, that they are Servants to all their Clients and Patients that imploy them; and if not to all, then for the same Reason not to any; The Judges have a Fee for every Cause which is tryed at the *Nisi prius* Bar; and a Justice of Peace hath Money allowed him for making a Warrant; which both of them may receive without forfeiting their Authority. The House of Commons likewise, have Pensions from their Electors, during the Session of Parliament; I confess, 'tis not usually paid now; but if they did receive it, as formerly they have done, I hope no one would say, a Knight of a Shire was Servant to a Man of Forty Shillings *per An-*

num, becauſe he contributed ſomething towards his Maintenance. In all theſe Caſes, a Man is engaged in the Buſineſs of others; and receives a Conſideration for his Employment; and yet hath no Reaſon to be accounted a Servant for his Pains.

If it be ſaid that in moſt of theſe Inſtances, the Salaries are aſſign'd by Law; and conſequently, that there is no Contract between him that receives, and him that gives the Conſideration; I anſwer, that there is a vertual, though not an expreſs Contract; becauſe the People have agreed, to Conſent to whatever their Repreſentatives ſhall determine.

2*ly*, As to the Caſe of the Lawyers, though their Fees are ſtated by Law, yet every one chuſes whom he will make uſe of; ſo that the voluntary retaining any one, is no leſs than a plain Contract; and the giving him ſo much Money, upon condition that he will Plead for him.

3*dly*, 'Tis not the Contracting for Mony in lieu of ſome other Exchange, which makes a Man a Servant; for then every one that ſells for Money would be a Servant to the Buyer; and conſequently, a Pedlar might make himſelf a Maſter of the beſt Merchant in *London*, if he ſhould happen to be ſo Ambitious as to be his Cuſtomer: And which is moſt to

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be lamented, if a Man could not by way of Contract receive Mony with one Hand, without parting with his Liberty with the other, then the Landlord must be a Servant to the Tenant, for the bare contracting for Rent, though he never receiv'd a Penny, is enough to bring him Under; so that according to this Opinion, a Man cannot Let his Farm, without Demising and Granting away himself.

But further, That the entertaining the Clergy with Diet and Salary, is no Argument of their Subjection, will appear, if we consider that we are bound to contribute towards the Support of our Parents if they stand in need of it; and yet I suppose it does not follow, That this makes us their Superiours: 'Tis so far from it, that our assisting them, is accounted part of that Honour which the Fifth Commandment enjoyns us to pay them; and is so interpreted by our Saviour himself, St. *Matthew.* 15. 4, 5, 6. The communication therefore of part of our Wealth, to the Clergy Officiating in our Houses, is in reason, nothing but a due Respect to their Function, and a grateful Acknowledgment of their Care: What the Priest receives from us, is in effect offered to God Almighty; because 'tis given upon the account of the Relation he hath to him; and the Advantages we re-

ceive from thence. *This is honouring God with our Substance*; who in regard he stands in need of nothing himself, hath ordered those Persons (whom he hath set a part to keep up his Service and Worship) to receive what Men present to him, in token of his Sovereignty and Providence. Thus what was offer'd to God under the Old Testament (except what was spent in Sacrificing) was the Priest's Portion, assign'd by the Divine Appointment, *Numb.* 18. 8, 9. and in the 20*th. Verse* of that Chapter, the Reason why the Tribe of *Levi* was to have no Inheritance in the Land which was to be divided, is given, Because God promised to be their Inheritance; that is, to give them those Offerings which were made to him: And that this was a very liberal Assignment; and much exceeded the Provision which was made for the rest of the Tribes, might easily be made good, were it not Foreign to the present Argument.

There are many other places in the Old Testament, which may be alledg'd for the Confirmation of this Truth, as *Deut.* 18. 2. *Josh.* 13. 14. *Ezek.* 44. 28, *&c.* And that this Practice did not depend upon any Ceremonial Constitution; but was founded in the unalterable reason of things, will appear if we look into the New Testament; where St. *Paul* tells us, that God has ordained

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that those that Preach the Gospel (which every Priest does who reads the New Testament) *should live of the Gospel*, 1 *Cor.* 9. 14. Our Spiritual Governours are *Ministers of God* to us, as well as our Temporal, *Rom.* 13. 4. and therefore the Apostle's Inference, *v.* 6. may in a qualified sense at least, be applied to them, *For this Cause pay you Tribute also.* And that the same Apostle did not believe, that a Consideration of this Nature ought to subject the Clergy to Distance and Submissive Behaviour, is beyond question; for he plainly tells the *Corinthians*, 1 Cor. 9. 11. *If we have sown unto you Spiritual things, is it a great thing, if we shall reap your Carnal Things?* It seems, he did not believe this Favour so extraordinary; or to have any such commanding Quality in it, as to make him their Servant or Dependant, if he had received it. Nay he tells them, that he had *power to eat and to drink*; that is, God had given him a Right to a competent Maintenance out of the Estates of those he instructed; which without question, where the Circumstances of the Person will Permit, ought to be proportioned with respect to the Person Represented; and to the Nature and Quality of the Employ, 'Tis plain therefore, that the Apostle thought, that if God's Ministers lived out of the Fortunes of their Charge, yet they were not so

mightily indebted beyond a Poſſibility of Requital; but that the Obligation was full as great on the other ſide: and the reaſon why ſome Men now a days are not of the ſame Mind, is, becauſe the Concerns of another World have none, or a very ſlender Conſideration allowed them; for otherwiſe without queſtion, Men would look upon thoſe as none of their leaſt beneficial Friends, who are appointed by God to guide them ſecurely in their Paſſage to Eternity: But now 'tis the Mode with too many, to live as if their Souls were the moſt inconſiderable thing they carried about them.

5. It may be objected, That every Family ought to be under the Government of one ſingle Perſon; and becauſe the Prieſt is confeſſed not to be the Maſter, therefore he muſt be under Command; and conſequently a Servant. Now this is ſo ſlender an Objection, that I ſhould have waved the mention of it, but that ſome People ſeem deſirous of being impoſed upon in this matter; and we know when Men are in love with a Miſtake, the leaſt appearance of a Reaſon is apt to entangle their Underſtandings; and make them overlook the Evidence of an Aſſertion they are prejudiced againſt.

To what is objected therefore, I answer, That this Argument proves all Boarders Servants, though their Office or Quality be never so much above those they sojourn with. I grant, the Priest is not to disturb the Master of the House in the Government of his Family, nor to intermeddle in his Affairs, (to do this were an unreasonable Incroachment) but the living under his Roof makes him no more his Servant, than his Father or Mother are, when they reside with him.

There may be several other things urged against the Truth of the Proposition I am to defend; but the solving the remaining Objections will fall in more conveniently, after I have given a short Description of the Office of a Chaplain; and shew how much it differs from that of a Servant; and how inconsistent it is with it; which I shall proceed to.

1. Therefore, The Office of a Clergyman in a Family, is to Pray for, Bless, and give Absolution to those he is concerned with; which are all Acts of Authority and Jurisdiction. He is to Counsel, Exhort, and Reprove the Master of the Family himself, upon occasion (though with respect to his Station) which Offices are inconsistent with the Condition of a Servant; and must be very unsuccessfully perform-

ed by him, as will further appear afterward.

2. He does not receive this Commiſſion from the Maſter of the Family, or from any humane Authority, but from God himſelf, whoſe Deputy he is in things pertaining to Religion: He is not entertain'd upon any ſecular Account; or to manage any other Buſineſs but what relates to another World; and is Conſecrated to this Function by the Divine Warrant and Appointment; and conſequently he is God's Miniſter not Man's. The Place in which he is engaged is his Pariſh; and the difference between a Parochial Prieſt and him lies in this, That the Extent of his Charge is not ſo large as that of a Pariſh-Prieſt; the one having but only one ſingle Family to take care of; and the other a great many: But the Office is the ſame; and therefore the one hath no more reaſon to be accounted a Servant, than the other.

3. However Pride, Ignorance, or Inconſideration, may ſometimes byaſs Men's Minds, yet if they would but Attend to their own Practice, they would ſee that the Concern of a Prieſt in a Family, is no ſervile Employment; becauſe in the abſence of a Prieſt, the Maſter of the Family ſupplies his Place, as far as lawfully he may; that is, in Praying and giving Thanks at Meat;

Meat; which is a plain Confeſſion, that Men are ſatisfied, that 'tis very improper to imploy any of their Servants in the Performance of Holy Offices; the doing of which would be diſhonourable to God, and weaken the Force and Majeſty of Religion: And therefore when One Conſecrated to Holy Miniſtrations is not preſent, God ought to be addreſſed to by a Perſon of the greateſt Conſideration in the Family; which implicit Confeſſion of theirs, is both agreeable to the Reaſon of Mankind in general, and the Practice of the firſt Ages of the World, when the Civil and Eccleſiaſtical Authority were united; the ſame Perſon being both Prieſt and Prince in his Family; as appears from *Abraham*, *Iſaac*, *Jacob*, and *Job*'s erecting Altars, and offering Sacrifices: And before the Inſtitution of the *Moſaick* Law (in which God choſe a diſtinct Tribe to ſerve him in holy Offices) the Firſt-born, among other conſiderable Privileges, had the Prieſthood annext to his Birth-right.

4. This Notion of a Servant, deſtroys the End and Deſign of the Prieſtly Office; it renders his Perſon cheap: and his Diſcourſe inſignificant; it cauſes his Reproofs to be look'd upon as preſumptuous; and makes a generous Freedom and impartial Plainneſs, to be interpreted a forgetfulneſs

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of Distance: And yet this sort of Plain-dealing is not more necessary toward any sort of People, than those who are Wealthy and Honourable; the Nature of their Circumstances being such, as make them much more apt to flatter themselves, and to be flatter'd by others; which made St. *Paul* command St. *Timothy*, to *charge those that* were *Rich, that they should not be High-minded:* The Apostle well knew, in what great Danger such Persons were of taking the height of their Condition amiss; and confiding too much in it; for to this unhappy Mistake, they have not only the common Artifices of Self-love to betray them; but several confederate Circumstances from without, strike in to carry on the Imposture; and to cheat them into a wrong Opinion of themselves. They see how they are reverenced and admired, by almost all sort of People: and that Men frequently resign their Ease, their Liberty and Conscience too, to purchase fewer Conveniencies than they are already possessed of: They find, that Wealth and Reputation puts them into a Capacity of gratifying their Senses, and their Humour; gives them many Opportunities of obliging their Friends, and crushing their Enemies, and makes their Will a kind of Law to their Inferiours and Dependants. Now these Advantages, when they

they are not throughly examined, but rated according to the Value which vulgar Eſtimation ſets upon them, are apt to ſwell them into an unreaſonable Conceit of themſelves; which Vanity is ſtill fed and inflamed, becauſe they are often ſo unfortunate, as not to attend, that theſe worldly Accommodations are things really diſtinct from their Owners; that theſe ornamental Privileges are but a decent Varniſh, which enriches no deeper than the Surface; an Impreſſion, which though Royal, cannot alter the Metal: But on the contrary, they are apt to fancy their Fortunes and themſelves to be all of a piece; that this glorious Outſide grows out of ſome intrinſick Prerogative; and is the genuine Luſtre and Complexion of their Nature. And ſince a flouriſhing Condition is thus apt to impoſe upon Men; and hath ſuch a Natural Tendency to give them a falſe *Idea* of their own Excellency, have they not need of a prudent and conſcientious Friend, to inſinuate that they have no eſſential Advantages above the reſt of Mankind; to awaken them into right Apprehenſions of things; and reſcue them from that Deluſion which their own Vanity, and the Ignorance or Deſign of others, often puts upon them? Therefore if Men would have their Lives correct and happy, they ought

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to encourage their Friends, (especially those who are particularly concern'd in the Regulation of their Conscience) to tell them of their Faults; they should invite them to this Freedom, if not by express Declaration, yet by affable Deportment; always receiving the Performance of the nice Office, with demonstrations of Pleasure and Satisfaction. Did Men consider, how slippery and difficultly manageable an elevated Station is, they would easily discern, that it was not the safest way to trust altogether to their own Conduct; but to take in the constant assistance of a Religious Person; that so their Miscarriages might be represented; their Consciences directed in doubtful Cases; and their Minds fortified with Defensatives proper to the Temptations of their Condition and Temper. Indeed, the very Converse of such a Guide, if his Character was rightly understood, and prudently supported, would help to keep them upon their Guard; and by striking a kind of Religious Awe upon their Spirits, make their Conversation more staunch and regular; and often prevent their falling into any remarkable Excesses: But these Advantages are all lost upon those who Misapprehend the Priest's Office; and entertain him upon the same Account they do their Foot-

Men;

Men; only to garniſh the Table, and ſtuff out the Figure of the Family. When a Man hath received ſuch a diſparaging Notion of the Prieſt; and rang'd him amongſt his Servants; there is ſmall likelihood of his being the better for his Company; for this Conceit will make his Carriage lofty and reſerv'd; his Words, Geſtures, and Silence, will all carry marks of Neglect and Imperiouſneſs in them: Which are plain and deſigned Intimations, that the Prieſt muſt not inſiſt upon the Priviledges of his Function; that he muſt not pretend to any Liberty, but what his Patron is pleas'd to allow; with the Direction of whoſe Actions he is not to intermeddle; nor remonſtrate againſt the unreaſonableneſs of any Practice; nor ſhow him the Danger of continuing in it: For though all this be done with Caution and Tenderneſs, and Reſpect, yet he muſt look for nothing but Diſdain and Diſappointment in requital; for preſuming to admoniſh his Superiours: Which is ſuch an Uſurpation upon Dominion and Quality as is not to be endur'd; being neither agreeable to the ſervile Employment of the One, nor conſiſtent with the Honour of the Other.

5. This degrading the Prieſthood into a ſervile Office, takes off from that Veneration which is due to the ſolemn Myſteries

of

of Religion; and makes them look Common and Contemptible; by being administred by persons not *sui juris*, but obnoxious to the Pleasure of those who receive them: God therefore, to prevent his Ordinances from falling into Contempt, and to make them effectual to procure the happiness of Mankind, hath given his Priests Authority over all they are concern'd with; they are to *bless* the People in his Name; and the Author of the *Hebrews* tells us, *that without contradiction the less is blessed of the better*, Heb. 7. 7. They are called *the Lord's Priests*, 1 Sam. 22. 17. *The Messengers of the Lord of Hosts*, Mal. 2. 7. And in the New Testament they are stiled the *Stewards* and *Ambassadors of God*; and made *Overseers of his Church by the Holy Ghost*, 2 Cor. 5. 20. Acts 20. 28. The Sense of which Texts, and partly the Words, are by the Appointment of our Church, applied to those who are ordain'd Priests, to put them in mind of the Dignity of their Office; and the great Care they ought to take about the conscientious Discharge of it.

I confess, 'tis possible for a Priest to make himself a Servant; he may 'tis likely, be Steward or Clerk of the Kitchin, if he pleases; (as Bishop *Latimer* complains some of the Clergy were forced to be in his Time, *Heylin*'s Hist. Refor. p. 61.) but as long as he does not engage in any Employment

ment which is intended for State, or the Convenience of Life; as long as he keeps to his Prieſtly Function, ſo long he may be aſſured he hath no Maſter in the Houſe; and for any to ſuppoſe he hath, is an unreaſonable and abſurd Miſtake; (to ſay no worſe of it) 'tis an inverting that Order which God made between the Prieſt and People; and denies that Authority which God hath granted for the Edification of his Church. It endeavours to deſtroy that Honourable Relation which the Prieſt hath to the Divine Majeſty (to whoſe Service he is appropriated) which God is pleas'd to Dignifie him with, that he might have the greater Influence upon thoſe he is concern'd with; and be ſucceſsful in the Execution of his Office: And therefore for a Patron to account ſuch a Conſecrated Perſon his Prieſt, as if he belonged to him as a Servant, is in effect to Challenge Divine Honours; and to ſet up himſelf for a God; For if he is any thing leſs, he muſt own, that the Service of the Prieſt does not belong to him; for that in the very Terms and Notion of it, is intended for no Being Inferiour to that which is ſuppoſed to be Divine.

If it be objected, That the Prieſt hath obliged himſelf to remove with the Patron, when and whither he thinks fit; and therefore ſeems to be in the ſame Condition with the

the reſt of the Attendants: To this I anſwer, That this makes him no more a Servant than the travelling and ambulatory way of Living amongſt the *Tartars*, would make the Prieſts Servants to the People; provided they were Chriſtians: To make it plainer, Suppoſe a Biſhop Ordain'd over the Company of a Ship; and that his Dioceſs lay only in one Bottom; can we Imagine that he would loſe his Epiſcopal Power; and fall into the Condition of other Sea-men, as ſoon as the Ship was order'd to weigh Anchor; and began to make its Voyage from one Port to another? At this rate, a Man may call a Guardian Angel one of his Domeſticks; becauſe for the Security and Protection of their Charge, theſe benevolent Spirits are pleas'd to Accompany us from one Place to another. I grant the Scripture tells us, they are ſent forth *to Miniſter for thoſe who are Heirs of Salvation*, Heb. 1. 14. but then we muſt allow them to be God's Miniſters, not ours; and ſo likewiſe are thoſe of whom I am now Speaking; as among other Places may be ſeen from 2 *Cor.* 6. 4. God hath pleas'd to put the Clergy in joynt Commiſſion with the Angels themſelves; for the Guidance of, and ſuperintending his Church. When St. *John* would have worſhipped the Angel which appear'd to him, he is forbid to do it; and the reaſon alledged

alledged is, *becauſe I am thy Fellow-Servant*, Rev. 19. 10. that is, as *Grotius* expounds it, we are both Ambaſſadors of the ſame King. And although St. *John*, and the reſt of the Apoſtles, had Privileges peculiar to themſelves, both in reſpect of the Extent of their Juriſdiction, the Infallibility of their Doctrine, and other miraculous Gifts with which they were endowed; to which Biſhops themſelves, much leſs inferiour Prieſts, have no reaſon to pretend; yet though God was pleas'd for the more ſpeedy and effectual planting of Chriſtianity, to qualifie the Apoſtles in an extraordinary Manner; and to give them a larger Commiſſion than to the Clergy of ſucceeding Ages; yet they all Act by the ſame Authority, and for the ſame End: Therefore the unfixt and moving Nature of a Cure, does not alter and degrade the Office of a Prieſt: He is not leſs a Shepherd, becauſe the Flock happens ſometimes to wander unaccountably, from one Paſture to another: He is bound to attend the Charge he hath undertaken; and muſt anſwer the Neglect of it to God; and when it does not continue in the ſame Place, to accompany it's Motion, is no more a Diminution to his Office, than it is to that of a Judge to go the Circuit; whoſe Commiſſion is as conſiderable, though it travels with him from one County to another,

as if he had been always fixt in *Weſtminſter-hall.*

If it be farther objected, That the Patron appoints the Hours of Prayer; which ſeems to imply ſomething of Command: To this I anſwer, That in his chuſing the Time of Prayer, he does not appoint any Service for himſelf; but only declares, when he and his Houſhould are ready for God's Worſhip, and deſirous of the Prieſtly Abſolution and Bleſſing; which is proper for him to do; becauſe the Family is employed in his Buſineſs, and under his Command; and therefore without his Permiſſion, they have not many times an Opportunity of meeting together for Divine Service: Which is ſtill more reaſonable; becauſe the Prieſt is ſuppoſed only to intend the Affairs of Religion; and to be always ready for the Performance of his Office; and conſequently, that Time which is moſt convenient for thoſe under his Care, and in which the Aſſembly is like to be moſt Numerous, he is by Virtue of his Office bound to obſerve; whether his Cure lies in a private Family, or a whole Pariſh.

But laſtly, it may be urged, That the 13 of *Hen.* 8. *cap.* 28. calls the Patrons of Chaplains their Maſters; and will any Man be ſo hardy, as to queſtion the Judgment and Determination of the Parliament? But here we may obſerve,

Firſt,

First, That though the Parliament calls them Servants, yet it does not Enact them such. Now 'tis not impossible, but that the Penners of a Bill may sometimes draw it up in improper Language. Secondly, This Act calls only those Patrons Masters, who can give Qualifications for Pluralities. Having premised this Observation, I answer, with all due Submission and Respect to this Legislative Council; That if the Question was concerning any Civil Right, then 'tis confessed, 'tis in the Power of the Parliament either to limit, or take it away; because the whole Power and Authority of the Kingdom is there, either Personally, or by Representation; and therefore they may deprive any Person of his Honour or Estate (the Right of the Succession to the Crown excepted) as far as they please: Not that 'tis impossible for them to act Unjustly; but only that what they Determine hath the force of a Law; because every Man is supposed to have given his Consent to it. But here we must observe, That the Church is a distinct Society from the State; and independent upon it: The Constitution of the Church is founded in the Appointment of Christ; in that Commission which he gave the Apostles and their Successors; and consequently, does not derive its Authority from any Earth-

ly Power. The Civil Magiſtrate never yet made a Biſhop, Prieſt, or Deacon; nor ever can; and therefore we may ſafely affirm, without any injury or diſreſpect to him, That he cannot make theſe Spiritual Offices greater or leſs than they are: Therefore if God hath made the Prieſts Office (as nothing is plainer in Scripture than that he hath) an Office of Government, Direction, and Superintendence over thoſe he is concerned with; then 'tis not in the Power of the Parliament to make his Condition ſervile; becauſe no Perſon, or Society of Perſons, can take away that Power which they never gave: The Parliament may with equal Right Enact, That Parents ſhall be ſubject to their Children; and that the Wife ſhall be her Husband's Miſtreſs, without a Compliment, as make the People the Prieſts Maſters; and give the Flock a Juriſdiction over the Shepherd: They may with the ſame Juſtice repeal the moſt Eſtabliſhed Laws of Nature; and invert the Right of the two former Relations, as of this latter; for this hath its Eſtabliſhment from the ſame God that the other have; and for Ends, at leaſt equally weighty, and momentous. This Power of their Spiritual Governours they have no more Authority to Deſtroy, than they have

have to Vote down the Canon of Scripture; or to Decree, Sacrilege to be no Sin; 'Tis granted, That all Eccleſiaſtical Perſons, as they are Members of the State, are ſubject to its Authority; and that a Prieſt, or Biſhop, may properly be a Servant to the Magiſtrate; if he holds any Secular Employment under him; becauſe in this Caſe, he Acts by a Commiſſion from the Civil Government; but this only concerns him as he is a Member of the State; and does not in the leaſt affect his Spiritual Capacity: The Power which reſults from that, flows from another Fountain; and is given by our Saviour himſelf; and therefore cannot be weakened, or recall'd, by any State-Conſtitution whatever. Men ſhould do well therefore to conſider, That as a Prince hath no reaſon to take it well, if the People ſhould look upon his Officers as their Servants; ſo 'tis not over reſpectful to God Almighty, to ſuppoſe his Miniſters ſtand in that inferiour Relation to thoſe they are concern'd with.

To go to the Bottom of the Matter; and to put the Churches Independency beyond all Diſpute, I ſhall throw the Argument into a Method, and Treat it a little more at Large.

But to prevent Misconstruction, I desire to be understood, that by *Church-Power*, I mean only that which is *purely Spiritual*: And that Ecclesiasticks, as such, can make no Direct or Indirect Claim to any other. And therefore,

First, They are no less the Subjects of Princes than the Laity.

Secondly, Their merely secular Estates, their Civil Privileges and Jurisdictions, are all under the Cognizance of the State; of which they may be Legally (though not always Equitably) Dissezed, whenever the Legislative Authority of a Kingdom shall think fit to do it: Having premised this, I shall endeavour to prove their Independency in things purely Relating to their Function.

1. From the Original of Ecclesiastical Authority.

2. From the End and Design of it.

3. From the Practise of the Primitive Church.

1. From the Original of Ecclesiastical Authority: The Power of Governing the Church, and Performing the Offices of Religion is neither any Gift of the People, nor held by Commission from Kings and Princes: It springs from a Greater Original; and Derives no lower than from Heaven it self. Our Blessed Saviour, who Re-

Redeem'd the Church, was pleaſed to ſettle the Adminiſtration of it by his own Appointment: From him the Apoſtles received Authority to Teach and Govern, ſuch as were Converted by them; the words of their Commiſſion are plain, and expreſſed with all Imaginable Advantage. *As my Father hath ſent me, even ſo ſend I you; whoſeſoever Sins ye remit, they are remitted*, &c. St. *Joh.* 20, 21, 23. Upon this account the Apoſtles are call'd *Ambaſſadors and Miniſters of Chriſt*, 1 *Cor.* 4. 1. And the People are Commanded *to Obey and Submit themſelves to thoſe* who have this Spiritual Authority, *Heb.* 13. 17. Neither was this Power to Expire with the Apoſtles; but to be Conveyed by Succeſſion, through all Ages of the World; there being the ſame Cauſe for it's Continuance, as for its firſt Inſtitution: And accordingly we find from St. *Paul*, that one reaſon of his giving *Titus* the ſuper-intendency of *Crete* was, *to ordain Elders in every City*, *Tit.* 1. 5. Thus *Clemens Romanus* (1. *Ep. ad Cor.*) tells us, the Apoſtles in their Travels uſed to Ordain Biſhops, *&c.* for the Advantage of ſuch as were only Chriſtians in Proſpect; as well as for thoſe who were already Converted. And thus the ſacred Order has been Continued, without Interruption, for near 1700 Years: Now our Saviour, we know was

no Temporal Prince. He refuſed to Interpoſe in a Caſe of Property; and declared Expreſly, that his Kingdom was not of this World, St. *Luke* 12. 14. St. *Joh.* 18. 36. from whence 'tis plain, that the Authority which our Saviour gave the Church, can have no Dependance upon the State; becauſe it was never derived from thence. 'Tis true, all Power, both Sacred and Civil, came originally from God; yet under the Jewiſh, and eſpecially under the Chriſtian Inſtitution, the Crown and Mitre have been divided: And though the ſame Perſons are capable of both; yet the Claim muſt be made upon a different Account; and conveyed by Titles perfectly diſtinct: And ſince the Eccleſiaſtical Authority doth not hold of the Civil Magiſtrate, it cannot be forfeited to him: As the State cannot Conſecrate Biſhops and Prieſts, ſo neither can they recall their Character; or reſtrain them in the Exerciſe of their Function; there being no reaſon, a Privilege ſhould be either Extinguiſhed; or limited by thoſe who were never maſters of the Grant: For what a Man has no power to give, he can have no Right to take away. This will further appear, if we conſider the Means by which the Advantages of Chriſtianity are conveyed to us. Now that the Sacraments are neceſſary for this purpoſe, is Evident from

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Scripture: For concerning Baptiſm 'tis ſaid, *That except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* St. *John* 3. 5. And the Lord's Supper is ſtiled by St. *Paul* (1 *Cor.* 10. 6.) *The Communion of the Body and Blood of Chriſt*; that is, the Means by which the Benefits of Chriſt's Death are applied to us. So that without being partakers of the Sacraments, we can have no Pretence to the Covenant of Grace; no Title to the Aſſiſtance of God's Spirit; nor any Aſſurance of a Bleſſed Immortality.

Now I ſuppoſe, none of the Laity will pretend to an Authority to Adminiſter the Sacraments: they will not Challenge a Right to Seal Covenants in God's Name; or to Repreſent him in Acts of ſolemn Bleſſing and Abſolution. *No Man* (as the Apoſtle argues) *ought* to *take* this *Honour* to *himſelf*, but *he that* is called *of God*; as was *Aaron*, *Heb.* 5. 4. The Fate of *Corah* and *Uzziah*, (*Numb.* 16. 2 *Chron.* 26.) are ſufficient to deterr all Secular Perſons from an Encroachment of this Nature; which if made, God would both Puniſh the Uſurpation, and null the Act: as a Prince would be obliged to do in point of Government, if any Perſon ſhould Forge a Commiſſion in his Name. Now ſince the Sacraments, which are both neceſſary

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to make us Members of the Church; and to Convey the Advantages of Chriſtianity to us; are by our Saviour's ſpecial Appointment entruſted with the Clergy; and the Adminiſtration of them is lodged in their Hands; from hence it follows, That thoſe who have the Sole Right of admitting into a Society, or Excluding from it; and of diſpenſing the Rewards and Puniſhments, are the proper and only Governours of that Society; and can have no Dependance upon any other.

Secondly, The Independency of Eccleſiaſtical Authority, may be proved from the End and Deſign of it.

I ſuppoſe, I need not Prove that the Chriſtian Religion, as contained in the New Teſtament, is the *laſt Revelation* which God intends to make to the World. Now this being granted, we muſt ſuppoſe, that our Bleſſed Saviour Founded his Church upon ſuch Laws; and gave it ſuch laſting Principles of Government, as ſhould beſt maintain its Continuance; and ſecure thoſe important Truths He had entruſted it with: Leaſt of all can we imagine, He would build it upon a Sandy Foundation; and make it Depend upon the Arbitrary Power of its Enemies. Our Saviour foreſaw, that all the Princes of the World would disbelieve; and many of them, Perſecute

Perſecute his Doctrine for ſeveral Ages together; and therefore would be very improper Perſons to have been truſted with the Sovereign Adminiſtrations of Eccleſiaſtical Affairs. Had the Government of the Church been derived from them; or depended upon their Allowance; Chriſtianity had been a very ſhort liv'd Religion; and never outgrown its Infancy. In this Caſe the Publick Aſſemblies, Ordinations, Sacraments, and Diſcipline, muſt have lain at the Mercy of Unbelievers; and the Clergy ought not to have Executed their Function, nor taken Care of their Flock, unleſs the Civil Magiſtrate would have given them leave. For if the Spiritual Supremacy were the Right of Princes, tho' they might poſſibly Abuſe the Management of this Prerogative; yet it ought to lie abſolutely at their Diſpoſal; and under their Regulation: And for any Perſon to meddle in Eccleſiaſtical Matters, without a Commiſſion from them; but Eſpecially againſt their Commands; would be an open Violation of their Right; which no Man ought to be Guilty of, tho' for the Support of the beſt Religion; *becauſe we ought not to do ill that Good may come of it.* And ſince no Society can ſubſiſt without Government and Diſcipline; if the Biſhops could Exerciſe no ſpiritual Authority without a Lay-

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Permiſſion, it would be in the Civil Magiſtrates Power to make the Perpetuity of the Church impracticable; and the Chriſtian Religion would Depend upon the Pleaſure of the Prince. But beſides the Abſurdity of this way of Reaſoning, we have in the

Third place, the Practice of the Apoſtles, and of the whole Primitive Church, to prove that the Eccleſiaſtical Authority was perfectly *ſui juris*; and never under the Controul of the Secular Magiſtrate. Thus when the Sanhedrim of the *Jews*, who acted by the Authority of the *Romans*, and had the Aſſiſtance of the Captain of the Temple; when they Impriſoned the Apoſtles, and *commanded them not to ſpeak at all, nor teach in the Name of Jeſus. Acts* 4. 19. to this their Anſwer is plain and poſitive; *Whether it be right in the ſight of God to hearken unto you more than unto God, Judge ye, ver.* 20. that is to ſay, they had a Commiſſion from Heaven to Preach the Goſpel; which they were bound to Execute; and which no Temporal Juriſdiction had any Authority to revoke. Whereas, had the Church been under the Check of the State in *Matters purely Spiritual*; St. *Peter* and St. *John* were much to blame for refuſing to Obey their Superiours; they ought to have acquieſced in the Sanhedrim's

drim's Prohibition; and not to have purſued their Function after they were ſolemnly ſilenc'd; and that by thoſe whom themſelves owned to be *Rulers of the People*, *Act.* 4. 8. Either therefore the Church muſt be Conſtituted Independent of the State; or the Apoſtles can never be cleared of the Charge of Sedition.

The ſame Imputation will, upon the Modern Principles, affect the Biſhops of the Univerſal Church for the firſt 300 Years; who held Publick Aſſemblies, Governed their Clergy, and their People, and performed all parts of their Office, not only without any Authority from their reſpective Princes; but often, contrary to their expreſs Commands; which Matter of Fact is ſo well known, that 'twould be ſuperfluous to enlarge upon the Proof of it.

If it be ſaid, that theſe were Heathen Princes; but when the Emperors became Part of the Church, the Caſe was otherwiſe.

To this I anſwer, That the Change of the Emperour's Religion could not gain them any ſuch new Juriſdiction as is Pretended. For as Magiſtracy in general, do's not imply Right to Spiritual Authority; ſo neither doth the denomination of *Chriſtian* give it any ſuch Advantage.

vantage. For, I ſuppoſe ſpiritual Dominion is no more founded in Grace, than Temporal. In ſhort, if Princes receive any ſuch Authority by Virtue of their Chriſtianity, it muſt be conveyed either by Revelation; or implied in the Notion of Baptiſm.

As to the Point of Revelation; the Scripture no where teaches us, That Princes upon their turning Chriſtian, ſhould have their Commiſſion enlarged, with the Addition of Epiſcopal, or Prieſtly Power. I grant it was foretold, *That Kings ſhould be nurſing Fathers to the Church*, Iſa. 44. 23. but then it is added, That *they ſhall bow down to her with their Faces towards the Earth*; and elſewhere, *that they ſhall Miniſter to Her, or Serve Her, Iſa.* 60. 10. We ſee therefore we muſt not ſtrain upon the Letter, in theſe Expreſſions; nor preſs the Metaphor too far; unleſs we will conclude Contradictions: Therefore the Character of their being Nurſing Fathers, is ſufficiently fullfilled by their affording Chriſtians Protection and Encouragement under their Government; and by Puniſhing the Contempt of Religion. But that the Magiſtrates Converſion ſhould alter the Seat of Eccleſiaſtical Government; put a period to the Apoſtolical Succeſſion; and Diſſolve the Church into the State, is not ſo much as the leaſt

leaſt hinted. And as for Baptiſm, there is no Authority of any kind implyed in the receiving that Sacrament; if there were, every Chriſtian would have an Equal ſhare in this Privilege; which would make the Conſtitution of the Church Monſtrous, in which all its Members would be Governours; and ſo none under an Obligation of being Governed.

From the Independency of the Church thus Proved, theſe Concluſions naturally follow.

Firſt, That it is no more in the Power of the State, to deprive the Church Governors of their *purely Spiritual Authority*, than it is in the Power of the Church to remove the Magiſtracy, or diſincorporate the State. For all Puniſhment and Cenſure ſuppoſes Juriſdiction in the Perſon who Inflicts it. But this ſuppoſition, is Inconſiſtent with the Notion of Independency: Thoſe who are Independent being in this Senſe equal, ſo far as their Independency reaches; and have no Privileges to Command, or Duties to Obey on either ſide. From whence it follows,

Secondly, That this Privilege of Independency in *Matters purely Spiritual*, will Reach the Inferior Clergy; for their Authority being Derived from the Biſhops, and of the ſame Nature with Theirs, it can be ſubordinate or related to no other

other Head of Juriſdiction; and therefore Theſe are no more Liable to have their Rights Extinguiſhed, or their Character Abated by a Lay-Power, than the Biſhops.

I ſhall now proceed to the Second thing at firſt propounded, *viz.* to ſhew, That whatſoever fair Expectations the Patron may have given the Prieſt, yet theſe are not ſufficient Grounds for an imperious Carriage on the one hand; or a ſervile Submiſſion on the other.

1. This ſort of Deportment were unreaſonable; ſuppoſing the Patron had as full and abſolute a Right in Church-Preferment, as he hath in any other part of his Eſtate. For what can be a more ungenerous and ungentlemanly Practice, than to require that a Man ſhould reſign up his Liberty, and forfeit the Privileges of his Station; only upon the probability of receiving ſome ſort of Conſideration for it afterwards? How unlike a Benefactor does he look, who ſets an Exciſe upon his bare Word; and clogs the expectation of future Advantage with preſent Inconvenience? Thus to anticipate the Revenues of a Favour, is like taking Uſury for Mony before 'tis Lent; which certainly is one of the worſt ſort of Extortion; becauſe here a Man not only pays for that he hath not, but

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for that which poſſibly he may never have. But,

2. Let us ſuppoſe the Prieſt in actual Poſſeſſion of ſome conſiderable Preferment, yet being 'tis pretended to be given, it ought certainly to come diſencumber'd from all Conditions which may abate the Kindneſs of it. He that pretends to give, ſhould chiefly reſpect the Advantage of him to whom the Favour is Granted. He ſhould demean himſelf towards the obliged Party, as if the Obligation had never been; that it may plainly appear, that his Intention in conferring it, was diſintereſted; that he had no little Deſigns of Profit or State, to ſerve in it; but that it proceeded purely from a generous Inclination to promote the Happineſs of another. Whereas on the contrary, to part with any thing out of a ſelfiſh Deſign, is an Exchange, not a Gift; which when 'tis done by a Perſon of Eſtate, is an Argument of a mean and mercenary Spirit. But then to purſue a Benefit with Supercilioufneſs and Contempt, to expect a Compliance with the moſt unreaſonable Humours; to give upbraiding and contumelious Signs of the dependance and unworthineſs of the Receiver; to require a Man to relinquiſh the neceſſary Freedom of one of the moſt ſolemn and

honourable Profeſſions; this turns an Obligation into Injury and Affront; and looks like a malicious Trap ſet to catch a Man's Reputation. Who, that hath either Senſe or Honeſty, would turn his Canonical Habit into a Livery; and make himſelf uſeleſs and ridiculous for the greateſt Conſideration whatever? A worthy Perſon would ſcorn a Kingdom, proffer'd upon ſuch diſhonourable Terms.

3. If we put the caſe as 'tis determined by Law, this Practice will appear ſtill more unreaſonable. 'Tis ſufficiently known, and were it not for the overgrown Prejudices of ſome Perſons, it were ſuperfluous to mention, that the Patron is ſo far from having a full Propriety in Church-Preferments, that his Right only conſiſts in a Power to Nominate who ſhall enjoy them. Which very Nomination, muſt be made within Six Months; and fix't upon a Perſon Canonically qualified; otherwiſe 'tis wholly invalid. His Intereſt in Church-Livings, only enables him to give them away; not to keep them. He hath no Power to enter upon any Part of the *Glebes*, or *Tithes*, or ſo much as to ſequeſter the Profits for the next Incumbent. He is only a Truſtee authorized under certain Conditions, to diſpoſe of the Patrimony of the Church; which is ſettled

ſettled upon it by as good Laws as any he holds his Eſtate by. That Right which he hath, was originally granted in conſideration of Works of extraordinary Piety, in Building or Endowing of Churches: Which is a Title very few (except the King) can pretend to; either upon their own, or their Anceſtors Accounts. From all which it appears, that the Patron's giving an Annuity out of his Eſtate is a quite different Thing from his Preſenting to a Living; and therefore his Expectations of Gratitude and Obſervance, ſhould not be ſet ſo high in this latter caſe: For here neither Law, nor Religion, allow the Donor to be a Penny the better for what he diſpoſes of; he cannot Detain the leaſt part of it without Injuſtice and Sacrilege; nor Confer it upon exceptionable Perſons, without Breach of Fidelity.

The Truſt indeed is honourable and weighty; it being in the Power of thoſe to whom 'tis committed, to encourage Learning; and to provide the People with prudent and conſciencious Guides: But then I muſt add, that it ought to be diſcharged accordingly; and that thoſe who do not chiefly Aim at theſe Ends in the exerciſe of it, have little either of Conſcience or Honour in them.

We have Reaſon to believe, That when the Church gave this Right of Preſentation to Lay-Patrons, (for that the Biſhops had Originally the Right of Judging the Qualifications of Prieſts, and fixing them in their reſpective Cures, without being accountable to a *Quare impedit* for their refuſal of the Peoples Choice, might be made evident, were it pertinent to the Buſineſs in hand,) When the Church I ſay parted with this Right, ſhe had no Suſpicion of the Degeneracy of after Ages; but imagined that the Integrity, and Conſcience, if not the Munificence of the firſt Patrons, might have been tranſmitted to the Heirs, or Purchaſers of their Right. The Piety of thoſe Times would have made it look uncharitable, to have been apprehenſive of *Reſignation Bonds*; of forced Compoſitions; and Contracts for *Farms*, or *Women*. But ſome People have now learn'd to make Bold with God Almighty; beyond the Imagination, as well as the Example of their Predeceſſors; and to be Guilty of thoſe Sacrilegious Frauds, which by the late Proviſion of our Laws againſt ſome of them, ſeem not to have been ſo much as thought on, in thoſe more Primitive and Religious Days.

And here in point of Charity, I think my ſelf obliged to deſire thoſe who are concern'd in the Rights of Patronage,

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to consider before 'tis too late, How great a Sin it is to abuse their Power; and through Covetousness, or some other unwarrantable Principle, to betray the Church; which hath in some measure made them her Guardian: It imports them very much to reflect, how unworthy and unchristian it is to play upon the Indigence or Irresolution of another; and take an Advantage from the Unfortunateness of his Condition or Temper, to oblige him to mean and sinful Complyances! And what an open and undisguised Affront it is to the Divine Majesty, to endeavour to make his Ministers cheap and insignificant; both before, and after the conferring our pretended Favours upon them? To create servile Dependences, and raise our private Grandeur upon the Endowments of Religion, is a perfect Contradiction to the End and Design of them. This makes the Church contemptible by the Strength of her own Revenues; and causes the Monuments of our Fore-fathers Piety to be instrumental in undermining, and exposing that Faith they thereby intended to Secure and Advance: Which whosoever is guilty of, he may be assured he hath a Right to the Imprecations, as well as the Patronage of the first Endowers of Churches; which dreadful Legacy they were generally very care-

full to Settle upon ſuch irreligious Poſterity, *Spelman de non temerand. Eccl.*

In ſhort, To proſtitute ſo ſacred a Truſt as this is, to Pride and Ambition, is in effect to Sacrifice to the Devil with that which is conſecrated to God Almighty; and looks like a more provoking Impiety, than *Belſhazzer*'s debauching to the Honour of his Idols, in the Veſſels of the Temple, *Dan.* 5. 3, 4. For here is not only an Abuſe of Holy things, but Perſons too; and God is diſhonoured in thoſe that Repreſent him upon a moſt ſolemn and important Account.

I ſhall now at laſt, crave leave, to deſire thoſe of the Clergy who are engaged in the Families of Secular Perſons (for I mean no other) to reflect of what ill Conſequence it is to Religion, for them not to Aſſert their Office in a prudent defenſible way: And how cheap in their Perſons, and unſucceſsful in their Employment, they muſt neceſſarily be, if they betray the Privileges of their Function, by ſervile Compliance and Flattery. People will be apt to imagine (and not without Reaſon) that thoſe who will Cringe below the Gravity of their Character, to gain a little of this World, can ſcarce have any great and Religious Apprehenſions of the Other. Overmuch Ceremony in a Clergyman is frequently

quently misinterpreted; and supposed to proceed not from his Breeding or Humility; but from a consciousness of his Meanness; and others are willing to allow him so much Sense, as to be a competent Judge of his own Inconsiderableness; and since he confesses himself contemptible by his Carriage, they think it but Just to treat him accordingly. For Men of Figure, excepting those who are very Understanding and Religious, are apt to have Misapprehensions conveyed into them by over-proportioned Respect; and to imagine the Distance between him that gives it, and themselves, to be much greater than really it is. Since therefore as things stand, there is some danger lest Church-men should Complement away the Usefulness and Authority of their Calling; they would do well to decline superlative Observance; for fear they give others a wrong Notion of their Employ; or be thought to have *Mens Persons in admiration because of Advantage.* It would be no more than requisite, if they would reserve their *Duty* for their King, their Bishop and their Parents, and express their Gratitude to their Patrons in Language less liable to Misconstruction, and more proper to the Relation between them. For as they should not be unwilling to own the Distinctions which the King's Laws have

made, as they ought to make ſome particular Acknowledgments for the Favours and Civilities of thoſe they are more Immediately concern'd with, and by inoffenſive and agreeable Converſation, prevent all reaſonable Suſpicion of their being diſpleas'd with the ſuperiour Quality, or fortune of others; ſo likewiſe are they obliged, not to be ſo officiouſly, or rather paraſitically mindful of the Condition of any Perſon, as wholly to be forgetful of their own. For notwithſtanding the Diſadvantages they may ſometimes happen to come into the World with; the Conſtitution of the Government hath ſet them upon the ſame Level with the Inferiour Gentry; as a reward of their Education; and out of regard to their Function: Now that the Laws were not Prieſtridden, and ſuperſtitiouſly laviſh of their Honour in this caſe might, were it neceſſary, be abundantly proved from the reaſon of the Thing, and the general practice of other Countries; both with reſpect to ancient and modern Times. Theſe Privileges therefore being conferr'd upon juſt and publick Accounts, a Man is ſometimes bound to maintain; And to ſurrender them up to the ſupercilioufneſs of every aſſuming

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or ignorant Pretender, is a Reflection upon the Wisdom, and Ingratitude to the Religious Bounty of those Kings who granted them: and which is worse, a Churchman by making himself Contemptible, hath parted with his Power of doing good; and consequently, disappointed the great End of his Calling. Whereas without doubt, 'tis part of the Design of these Privileges, to create a suitable Resolution and Presence of Mind in those that have them; that so their Spirit being raised up to their Civil Station, their Character and Deportment may be the better proportioned; and their Actions keep a truer Decorum with the Nature of their Office; that they might not be Over-awed, and almost struck Dumb with the Glitterings of Title, or Fortune; but retain a graceful Freedom in Conversation; neither Idolizing Greatness, nor Neglecting it. The Intention of the Laws in distinguishing the Clergy from the Vulgar, besides the Consideration of their Merit, was to put them into a better Capacity to maintain the Honour and Interest of Religion among all sorts of Persons; that the Rich as well as the Poor might be advantaged by their Ministry; and when Persons of Condition were to be told of their Faults, the Priest might be fortified with a convenient Cou-

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rage to give the Reproof, and the others disposed to receive it without disgust and impatience. Now to be ready upon all Occasions, to resent any Dishonour done to Religion with a prudent Gravity and Assurance, carries such a noble Air of Greatness and undesigning Honesty in it, that it Forces a secret Veneration from Enemies themselves; and though a Man may happen to be unjustly hated for speaking unacceptable Truths; yet he is sure never to be despised. Whereas a diffident and unsupported Behaviour in a Clergyman, is often suppos'd to proceed from ignoble Qualities; and consequently, will be sure to weaken the force of his publick Instructions; it being natural for ill Men especially, to disregard, if not to deride the Admonitions of those they believe are afraid of them; and he that cannot talk without Concern before a Sinner of Quality any where but in the Pulpit, might almost as good say nothing to him there. For if a Churchman's Conversation be servile and designing all the Week, his appearing with a new Set of Notions upon the Sunday, will be interpreted only a formal Compliance with his Profession: His pressing those Doctrines which his Practice contradicts, will signify little either to his own Advantage, or theirs that hear him: For though Men ought

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to mind what is ſaid, and not who ſays it; yet the Prejudices of the Generality are ſuch, that a good Cauſe uſually ſuffers very much when 'tis pleaded by an improper and exceptionable Advocate: How fulſom an Entertainment is it, to hear a Coward harangue upon Valour; or a Covetous Miſer Preach up Contempt in the World? The Man might better have ſpared his Rhetorick; for his commending thoſe good Qualities he neither hath the Honeſty or Courage to be Maſter of, is in effect but a Satyr upon himſelf; and ſerves only to make him more deſpicable and ridiculous; and which is worſe, the ſecret Diſdain the Audience hath for ſuch a Panegyriſt, often ſlides from his Perſon to his Subject; which makes his Exhortation nauſeous; and helps to bring Virtue it ſelf into Diſgrace.

If it be objected, That the Poverty of ſome of the Clergy forces them to ſuppreſs their Sentiments in ſome things; and to ſuffer whatever an encroaching Temper ſhall think fit to put upon them: To this I anſwer, That the Temptation to this Sin ought to have been prevented before their going into Holy Orders: For thoſe who cannot be ſupplied with a competent Fortune by themſelves, their Relations, or at leaſt, by ſome creditable independent Preferment,

ferment, had much better chuſe ſome other inferiour Employment; than expoſe themſelves to ſuch apparent Danger in this: But if their own or their Friends Imprudence, hath ſent them unprovided into the Church, 'tis more Reputable, Conſcientious, and to a generous Mind more eaſie too, to ſubmit to the Inconveniencies of their own Poverty, than to the Pride of others; and to prefer a homely unornamented Liberty, to a ſplendid Servitude. And as for thoſe (if there be any ſuch) who do not diſcharge their Office with that Plainneſs, and diſcreetly managed Reſolution which God and the Church expects from them; it will not be improper to remind them of what Mr. *Herbert* hath written upon this Occaſion, *Country Parſon*, pag. 5. where he tells us, "That ſuch Perſons wrong the Prieſt-"hood, neglect their Duty, and ſhall be ſo "far from that which they ſeek by their "Over-ſubmiſſiveneſs and Cringing, that "they ſhall ever be deſpiſed. Indeed they have no reaſon to expect any better Uſage; for as Flattery is deſervedly accounted one of the moſt Contemptible Vices; ſo a Clergyman when he is guilty of it, is the worſt of Flatterers. To which we may add, That 'tis hard to conceive how the Oath againſt Simony can be fairly taken by ſuch Perſons; for certainly he that purchaſes his

his Preferment with the Prevarication of his Office, does no leſs contradict the Deſign of this Oath, than if he had paid down the full value in Money for it: He that hath barter'd away his Freedom and Uſefulneſs, (and as much as in him lies the Reputation of his Order) cannot in any reaſonable Conſtruction be ſaid to be Preſented *Gratis*.

Thoſe therefore who are this way concern'd, ſhould do well to conſider, How Mean it is to be over-awed, and how Mercenary to be bribed into an Omiſſion of their Duty! What a ſordid and criminal Perfidiouſneſs is it, to Betray the Honour of their Function, and the Happineſs of their Charge, *For handfuls of Barley and pieces of Bread?* Ezek. 13. How ill do they Repreſent the God of Faithfulneſs and Truth; who either by verbal or ſilent Flattery deceive Men into a falſe Perſwaſion of Security; and diſſemble their Apprehenſions of Danger, when the Miſtake is likely to prove Fatal to thoſe that lie under it? Can they that pretend (and that truly) a Commiſſion from our Bleſſed Saviour, That good Shepherd, *Who laid down his Life for the Sheep*; Can they have ſo little Charity for the Souls of Men, as to let them miſcarry out of Ceremony and Reſpect; and rather venture their being Damn'd,

Damn'd, than Diſobliged? How ſuch a Treacherous Obſervance will be look'd upon in the Great Day of Accounts, is not difficult to foretel; were it not too ſad an Argument to dilate upon: I ſhall only add, That thoſe, who in proſpect of Preferment, neglect any neceſſary Admonition or Reproof, are Falſe to the Intereſts of *Religion*, the Ends of their Commiſſion; and the Authority of their *Maſter*. And may in ſome ſenſe, be ſaid to repeat the Crime of *Judas*; and ſell their *Saviour*.

OF THE WEAKNESS OF HUMAN REASON.

THere are few Things Reaſon can diſcover with ſo much Certainty and Eaſe, as its own Inſufficiency. This is an over-officious Truth, and is always at a Man's Heels; ſo that if he looks about him, he muſt take notice of it whether he will or not. Thoſe who are ignorant of this Imperfection, are the greateſt Proofs of it. When the Wound does not complain upon *Searching*, 'tis a ſign of *Mortification*. He that is almoſt Blind, and can't ſee it, ſeems to have loſt the Notion, as well as the *uſe* of *Sight*. In ſuch caſes, to be without *Senſe*, is commonly to be without Cure: And though it may ſeem an odd Undertaking, to give a good Reaſon why a Man's Reaſon is not *Good*: Yet upon the leaſt Enquiry, we ſhall find too many Experiments to keep up the Paradox. To give ſome Inſtances of the

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Shortneſs, and Diſorder of this *Faculty*. How Languid it is under the Impotencies of Immaturity, and Age. How often it Drops, or overſhoots by the Diſproportions of Diſtance or Application. How 'tis run down by Fancy, and debauched by Intereſt. For the purpoſe, as Monſieur *Paſchall* obſerves, The Extremes either of Youth or Age, make a Man's Judgment fail him. If he thinks too *Little* upon Things, he overlooks Truth; and if too Long, he is too much dozed to perceive it. He that views his own Handy-work juſt as it comes off the Anvil; is apt to be too favourably prepoſſeſſed to pronounce: And if he ſtays till 'tis Cold, and the Model is decayed in his Memory, 'tis odds but ſome of the Finer Parts will eſcape him. There is but one preciſe point proper to ſhew a Picture in; The reſt Miſrepreſent by Nearneſs, or Diſtance; by being too High, or too Low. *Perſpective* will tell us this Nice place in Painting; but in *Thinking* and *Morality*, 'tis not ſo eaſily fixed. Things are often Miſmarked both in Contemplation and Life, for want of Application or Integrity. We are too Lazy to find out Truth; or too much Intereſted to confeſs it. In ſetling the Value and Quality of an Object; we either follow the Multitude, who judge at random, take Things upon Truſt, and dote upon

upon Cuſtoms though never ſo unreaſonably begun: Or elſe, we are governed by thoſe who *Lead the Faſhion*; where the danger of Imitation is little leſs, through the Vanity and Deſign of our Guides. Upon this Baſis *Opinion* is erected, as it ſtands in Oppoſition to *Reality*: Hence proceed the Miſtakes of Choice, and Averſion; the Miſcalculations upon Merit; and the Miſmanagements of Purſuit. And the worſt is, Opinion, or the Common Sentiment deceives the more dangerouſly, becauſe it do's not Deceive always: It would be infallibly Right, if 'twas infallibly Wrong. For then we might judge by Contradiction. But being Counterfeit only for the moſt part, it gives us no Marks to diſcover the Impoſture; But ſtamps Truth and Falſhood with the ſame Impreſſion. What procures Regard and Reputation to Perſons and Things? Truly often nothing but Opinion; for if you come to examine them cloſely, you will find them ſhrink in the Argument. What gives a Value to Jewels, and other Little Curioſities? What heightens the Expences of Luxury in Rarities; and ſets the Dice upon a Man's Palate? Why nothing but Fancy ſtill; for if theſe Trifles were rated only by Art and Uſefulneſs, we ſhould have them much Cheapear. To go on with Mr. *Paſchall*; Opinion commands every

Thing; 'Tis in a great meaſure the Fountain of *Honour*; and the Soveraign Judge of Sufficiency, of Beauty, and Behaviour; for theſe Qualities are formed upon different Actions, Geſtures, and Complexions; according to the Variety of Cuſtom. And which is more ſurprizing, the Standard of *Juſt* and *Unjuſt*, is often alter'd with the Climate; Two or three Degrees of *Latitude*, is enough to Ruine a Lawyer; to make the *Twelve Tables* Uſeleſs; and Repeal the *Statute Book*. A Meridian upon the Globe, or a few Years of Poſſeſſion, decides a Cauſe; for it ſeems *Right* as well as *Hiſtory*, has its Chronological Epocha's

Another Inſtance of the Impotency of Reaſon, may be taken from the Prevalence of Fancy. For Example, Let a Bridge ſomewhat Broader then the ſpace a Man uſually takes up in Walking; be laid over a Precipice, or deep River: Deſire ſome eminent Philoſopher to take a Turn or Two upon it for Meditation ſake. I warrant you for all the Strength of his Notions, he begs your Pardon. For though he can demonſtrate himſelf as ſafe, as if he was upon a *Bowling Green*; yet he is ſo Ridden by his Imagination, that he dares not venture. And ſome are ſo ſtruck, that the very Thought of ſuch an Undertaking, will make them turn Pale, and fall a ſweating. I need not

run

run through all the Particulars of this kind. 'Tis well known, that the ſight of a Cat, or the ſcratching of a *Plate*, will diſcompoſe ſome People almoſt into an Agony; and throw their Reaſon quite off the Hinges.

Who would think, but that a Judge Venerable for his Years, and Eminent for his Ability, ſhould keep up his Character; and behave himſelf ſuitable to Place, and Occaſion? One would ſuppoſe ſuch a Perſon ſhould be entirely Governed by the Reaſon of Things; and not have his Imagination diſorder'd by the trifling Amuſements, and Diverſions of little People. However, for once, Let us ſeat him upon the *Bench* in his *Furrs* and *Scarlet*; with all the Formalities of a Court about him. And in the mid'ſt of the Cauſe, when one would leaſt expect it, if any of the Council or Witneſſes happen to have a Ruſty Voice, or a fantaſtical Face; or have been ill Treated by the Barber, I'll hold you a Wager this Reverend Man forgets his Age, his Habit, and his Office ſo far, as to forfeit his Gravity.

The Mind of the greateſt Man Living is far from being Independent of the moſt Contemptible Accidents. The leaſt Noiſe is enough to diſturb the Operation of his Brain. You need not diſcharge a Cannon to break the Chain of his Thoughts: The *Patt*

of a ſhittle-Cock, or the creaking of a *Jack* will do his Buſineſs. It may be you are ſurpriz'd to hear him argue at an untoward incoherent rate. Don't fret your ſelf, there is a Fly buzzing at's Ear. That's enough to make him Deaf to the beſt Advice. If you would have him come to himſelf, you muſt take off his little *Teazer*, which holds his *Reaſon* at *Bay*; and diſorders that Soveraign Underſtanding, which gives Law to Towns and Kingdoms.

To proceed, *Diſeaſes* may likewiſe be reckoned among the Principles of *Miſtake*: For they ſpoil the Temper of the Blood and Spirits; and by conſequence, impair the Judgment; and dull the Senſes which ſhould give us Intelligence. And if great Sickneſſes make a ſenſible Alteration in the caſe; I doubt not but ſmaller Indiſpoſitions do a proportionable Diſſervice.

Farther; Our Intereſt and *Inclinations* have a ſtrange Power in Deceiving us. A ſtrong Affection or Diſlike, is apt to Repreſent Matters in a different Light; and to alter their Moral Appearances. A Council retained before hand, finds the Juſtice of the Cauſe improve ſtrangely under a good Fee. On the other ſide; ſome are ſo humourſomely fearful of being betray'd by Partiality, that they are govern'd by a moſt unreaſonable Counter-Byaſs. The only way

way to ruine a Concern depending before them, is to get it Recommended by their near Relations. Then, They will be ſure to give it againſt you, Right or Wrong.

To wind up theſe Reflections in an Inſtance or two more. A Regard for Antiquity, does not only hold us in unreaſonable Servitude; The Charms of Novelty have an equal Aſcendant over us. Hence it is, that you ſhall hear Men Charge each other in Diſputes, either with being governed by the Impreſſions of their Childhood; or with Rambling after new Chimera's and Fancy's. 'Tis an hard Matter not to encline to one of theſe Extremes. I would be glad to ſee the Man who can prove himſelf Exact. There are few Natural Principles (excepting thoſe relating to Religion) againſt which there may not be plauſible Objections drawn up: Inſomuch, that they may be made to paſs for falſe Impreſſions either of *Senſe* or *Inſtruction*. For the purpoſe, One ſtarts up and ſays, 'Becauſe you 'have been uſed from your Childhood to be-'lieve a Veſſel empty when you ſee nothing 'in't, this makes you fancy the probability 'of a *Vacuum*. But under favour, 'tis a 'meer Deluſion of your Senſes fortified by 'Cuſtom; which you muſt rectify by *Sci-'ence*, and Second Thoughts, if you intend 'to make any thing of your Underſtanding.

In

In good time replies another, 'You have 'heard them Diſpute againſt a *Vacuum* in 'the *Schools*; Now the Reputation of the 'Place, and the Jargon of Logick, has made 'you diſtruſt your Senſes; and grow mad 'in *Mood* and *Figure*. Prethee let's have 'no more of this Philoſophical Foppery; 'Return to your firſt Miſtreſs Nature; and 'believe your Eye-ſight, unleſs you have 'a mind to be Remarkable.

But to leave theſe Diſputants, and conclude.

We may plainly perceive, That the Prejudices of Education have a great Stroak in many of our Reaſonings; and that the Sentiments of Men, diſcover the Colour of their Original Tinctures. And as there are ſome Inbred-Principles impregnable againſt Cuſtom; ſo there are ſome Cuſtoms, which Nature finds very Difficult to deal with.

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TO THE

READER.

NOthing ſeems leſs underſtood, than the true Intereſt of Mankind. 'Tis granted, many vigorous Efforts are made, but oftentimes to ill purpoſe. We love to diſtinguiſh our ſelves by Exceſſes, and be Great in Diſproportions, as if 'twas more creditable to be a Monſter than a Man. Our Attainments cannot be over-large, and yet we manage a narrow Fortune, very Unthriftily. Some Truths are over-looked, and others are ſtifled and betray'd: So that when Ignorance and Hu-

mour, and Flattery, have done their parts, there's little remaining. And which is worse, some Failings are so strongly Entrenched, that 'tis hard coming at them. They have the Protection *of Names and Numbers, and claim a Privilege from* Arrest. *But with Submission; Errors have no better Right to this sort of Sanctuary, than* Treason *had to the other. It can be no harm therefore to drag them out and bring them to Justice. For* Custom *has no Authority to prescribe against Reason. Actions have not their Quality from Men, but Men from Actions. What's done, and why; not who did it, is the right way of Enquiring. But 'tis a Terrible Thing to stem the*

Stream

Stream of Practice: We must be in the Fashion, *how ill or unreasonable soever. And yet if the Leading* People *should Fire their Houses in a Frolick, or catch the Plague, the Humour would scarcely go round: They might e'en die, and be undone by themselves.*

I have endeavour'd to remove these Mistakes in the Former Essays: *The design of what* Follows *is much the same. It is to disingage us from Prejudice and false Reasoning. To Proportion our Hopes and our Fears. To keep us from drawing our Pretensions too Big, and our Faults too Little. 'Tis to expose the Weakness of Atheism, and to Unmask the Deformities of Vanity and ill Nature. In short, 'tis to direct the*

Offices of Life, and reach into Business, and Conversation.

Some of the Subjects *seem to require brighter Colours; And there the Turn is somewhat different from what it had been, upon a more solemn Argument. As for the Performance, I can only wish it would have held up. I am sensible Sufficiency, and Expectations, and Censure, run high at present. There's no Proportion between Sense and Conscience. Men Write and Relish much better, and Live much worse than formerly. Besides, a Cause of Concern ought to be pleaded to Advantage. Virtue, if one could go to the Expence on't, deserves an Equipage, both to mark her Quality, and Command Respect.*

I'm sure the Reader is heartily bespoke

beſpoke on the other ſide. Some Authors, (I am ſorry it may be ſaid ſo) ſeem to Solicit for Vice. One would think, Atheiſm and Lewdneſs were ſome very uſeful Diſcoveries, they are ſo carefully cultivated and improved. With what Magnificence of Art are theſe Things ſet off? With what Affecting Ideas, Points of Wit, and pompous Deſcriptions? As if it was a glorious Exploit to ſap the Foundations of Juſtice, to ſtrike at the Vitals of Religion, and Debaſe Mankind into Brutes! No doubt on't Modeſty and Conſcience are great Enemies to Society; *tis pity therefore they are not thrown off their Baſis, and Laugh'd out of Countenance. What then; muſt fine Thoughts be ſtifled and the Range of Fancy check'd; Is not this to*

cramp our Understandings, and impose Dullness on the World? Yes, such Restraints without question, are great Grievances: If a Man did not Murther now and then, he might possibly forget the Use of his Weapon. Well! If Sense be so ill Natur'd a Quality, I wish we had less on't. What if some People have Wit? Must we therefore have no Religion? *must the* Scriptures *be ill Treated, the Noblest Professions ridiculed, and the Dignity of things made an Argument for Contempt? I grant there may be* Rhiming *in such Consequences, but certainly no* Reason. *To be Muse-ridden at this rate is somewhat hard. If these Outrages are repeated, we must think of Reprizals; and that's all I shall say at present.*

OF

OF FAME.

IN A DIALOGUE BETWEEN *Philalethes* and *Philotimus*.

Philal. YOur Servant. I'm afraid I may disoblige your Business: You seem to sit in a Posture of Thinking.

Philot. I am so: And without more Ceremony, for that Reason am glad to see you: For 'tis in your Power to assist me in the Argument I am upon.

Philal. I dare not say so. But pray what is it?

Philot. I was considering the Shortness of Life, and what ill Husbands we are of so slender

ſlender a Fortune. We manage at that rate of Sluggiſhneſs and Neglect, as if we had a thouſand Years for Leiſure and Improvement. The greater part enter only like *Mutes*, to fill the Stage. Sure they think themſelves born to ſhew their Inſignificancy: Why elſe do they make the Voyage of Life to ſo little Purpoſe, and ſpend their Taper in ſmoke and ſmother?

Philal. Look you! All Metals will not ſhine alike. Beſides, the Generality want opportunity to brighten and burniſh. They are diſabled by Labour and Indigence; and cannot diſtinguiſh themſelves with that Advantage you ſeem to expect.

Philot. However, if they would put on, they might be remarkable in their own way. Glow-worms will ſhine though under a Hedg; and when the Wine is generous the leaſt drop will ſparkle. But, like Beggars, People are willing to diſſemble their Ability; and charge their Sloth upon their Impotence: Whereas if they would rowſe their Spirits, and awaken their Vigour, they might probably in a ſhort time command the Force of Nature, reduce their Buſineſs to the Art of Clock-work, and make it ſtrike of its own accord. For if you obſerve, the Drudging part of Life is chiefly owing to Clumſineſs and Ignorance; which either wants proper Tools, or Skill to uſe them

them. But this is not all: For in my Opinion, the *Credit* of the Improvement would exceed the Convenience.

Philal. If every Body did their Beſt, and ſtrain'd to the extent of poſſibility, I grant you, Things and *Perſons*, would be really valuable; and Admiration an Argument of Worth: But now, conſidering the Degeneracy of Mankind, the common *Cry* ſignifies not much. If any Man does well, let him think ſo, and reward himſelf. To creep after Applauſe, is a ſervile and precarious Satisfaction.

Philot. Without Reflection; thoſe who deſpiſe Fame ſeldom deſerve it. We are apt to undervalue the Purchaſe we cannot reach, to conceal our Poverty the better.

Philal. What if 'tis held too high, or I don't need it; Is it any harm to ſay ſo?

Philot. It argues a Tincture of Conceit; for we cannot leſſen the common Opinion, without preferring our own.

Philal. You know I am not ſingular; but if I were, I might modeſtly enough appeal from *Numbers* to *Reaſon*; for there the Cauſe muſt be tryed at laſt.

Philot. I am willing to caſt it upon that Iſſue. And to my thinking the general Deſire of Fame, if we had nothing more for't, proves it reaſonable. People of all Conditions have a Regard for publick Eſteem, and

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are willing to be remember'd as long, and to as much advantage as may be: Now Nature does not uſe to ſpread an Inclination ſo wide but for ſignificant Purpoſes. It ſeems to be given for an Incitement to Induſtry, a *Ferment* thrown into the Blood to work it up to Action. It reconciles Men to Labour and Hazard, ſupports their Conſtancy, and helps them to ſhake off Sloath and Deſpair. And as there are few unaffected with it in ſome meaſure, ſo it takes the firmeſt hold of generous Minds. 'Tis a Spark which kindles upon the beſt Fuel, and burns brighteſt in the braveſt Breaſt. Wealth and Pleaſure are vulgar Aims, but 'tis Glory which is the Ambition of a Hero. And when Honour has once gained the Affections, they ſcorn to admit a Rival. Eaſe, and Luxury, and Love, and all muſt give way to the Favourite Deſire. The Man is not to be engaged by any Diverſions, excepting thoſe which ſecond his Paſſion, and ſerve him in his Deſign. And it muſt be granted, the World has not been a little obliged this way: The famous Generals, Hiſtorians, Poets, and Painters of Antiquity, whence were they produced but from this generous Principle? This was the Paſſion that puſhed on *Themiſtocles* and *Braſidas*, that raiſed the *Style* of *Thucydides*; that formed the Greatneſs of *Philip* and *Alexander*. This is that which gives the Heart and

and the Head their laſt improvement; ſharpens the Invention, and the Sword; and ſhews us all the wonders of Art, of Conduct, and Courage. Had it not been for this noble Ardour, Men would have ſtopp'd at bare Convenience: The growth of Science and Ingenuity had been check'd, and Life not Grac'd with ſo much Ornament and Magnificence. The *Rhodian Coloſſus* had been loſt; the *Carian Mauſoleum*, and the *Egyptian Pyramids* unbuilt. Now why a Quality thus beneficial may not be cheriſhed and admired, is paſt my underſtanding.

Philal. After all your magnifying of Fame, I am afraid 'twill not hold up to your Standard. 'Tis a rich Soil I grant you; but oftner cover'd with Weeds than Grain. You ſay it produces Heroes; ſo much the worſe. 'Twas well if there were fewer of them: For I ſcarcely ever heard of any, excepting *Hercules*, but did more miſchief than good. Theſe overgrown Mortals commonly uſe their *Will* with their Right hand, and their *Reaſon* with their Left. Their *Pride* is their *Title*, and their *Power* puts them in Poſſeſſion. Their Pomp is furniſhed from Rapine, and their Scarlet dy'd with Humane Blood, to drive Juſtice, and Peace, and Plenty before them, is a noble Victory; and the progreſs of Violence goes for Extent of Empire.

Empire. To mention ſome of your own Inſtances: Pray how did *Philip*'s Glorious Humour diſcover it ſelf? Why moſtly by Debauching, Outraging, and Murdering his Neighbours. 'Tis true, the Man was brave, and had been ſeverely handled by ſhewing it. He had fought himſelf almoſt to the ſtumps, but ſtill he went on: And had rather have neither Limbs nor Senſes, than *Greece* ſhould have any Liberty. And am I to admire a Man becauſe he will uſe himſelf ill to uſe me worſe? And as for *Alexander*, what extent of Country did he Ravage; and how many thouſands were Sacrificed to his Caprice? What Famine, what Inundation, what Plague could keep pace with him? Did he not burn the Capital of an Empire in a Frolick? If his Power had been equal to his Ambition, God could ſcarcely have made the World faſter than he would have deſtroyed it. If Wrecks, and Ruins, and Deſolations of Kingdoms are Marks of Greatneſs; Why do'nt we worſhip a Tempeſt, and erect a Statue for the Plague? a Panegyrick upon an Earthquake is every jot as reaſonable, as upon ſuch Conqueſts as theſe. As for the active and preſſing Induſtry of theſe Men, and the hardſhips they ſubmit to; what is it, in plain Engliſh, but indefatigable Ill-nature; and Laborious Malice? And are we in love with

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a Wolf for his Diligence, or a Highwayman for being on the Road late, and in bad weather? But they have Courage too. What then? Courage, when 'tis only a Second to Injuſtice, and falls on without Provocation, is a diſadvantage to a Character. Is a Tyger to be courted for its Fierceneſs? Does the ſtrength of a Poiſon make it the more Glorious? or is a Fire to be commended for being ſo bold as to burn a Houſe down? If you ſay they hazard their Perſons; let them take what follows; that will not mend the matter, unleſs their Quarrel was more defenſible. He that will venture the cutting his own Throat, rather than not cut mine, ſhall ne'er be an Hero of my making, I promiſe you. In a word, this thirſt after Glory often tranſports Men into very dangerous Exceſſes, and makes them the Bane of the Age they live in. 'Tis true, it helps to keep the World from being overſtock'd; and if that be a Credit, let them make their moſt of it. Your improvement of Arts and Sciences, I grant, deſerves Commendation; provided they were laboured to oblige the World. But if Men beat their Brains only to be talk'd of; I think their Skill can hardly exceed their Vanity. And as for thoſe Magnificent Structures you mention'd, I conceive them but ſmall Additions to thoſe who built them. For what Con-

Connexion is there between a great heap of Stones, and a great Man? Or how can you infer the one from the other?

Philot. Certainly such a stupendious Pile bespeaks the Power of him that raised it.

Philal. Yes, It proves a Prince had Men and Money in abundance; and is that such a Wonder?

Philot. I thought the Nobleness and Curiosity of the Work had proved something more.

Philal. It does so. But the credit of that does not belong to the Monarch, but the Mason.

Philot. However, the Prince has the Name on't. Now, methinks, 'tis a Glorious Privilege to have ones Memory honourably handed down to after Ages; and to stand upon Record to the latest Periods of Time. To be contented with three or four score years of *Breath*, looks like a vulgar Satisfaction.

Philal. As much *Breath* as you please: But pray let it come from my own Lungs, not from the Trumpet of Fame; for that's too thin to live on.

Philot. 'Tis Life at second hand, and in some degree preferable to the first; because 'tis freer from Envy; and lasts longer into the bargain.

Philal. A Man is longer Dead than Living; therefore it seems he had better be the

the firſt. This *Logick* won't do. And as for your ſecond hand Living, before you depend too much upon it, you would do well to try it in a parallel Inſtance.

Philot. How is that?

Philal. Why by ſecond hand *Eating* and *Drinking*; or doing it by Proxy. Be not ſurprized, the Caſes are plainly alike: For if another Man's *Talking* can give me a Sort of Life, why not his Eating too; eſpecially when 'tis done upon my Account? Now, if you pleaſe, I will act for you in this latter Buſineſs, and then ſee how you will thrive upon the Repreſentation.

Philot. Well! When you have ſaid all, I would not have my Name thrown into my Coffin, if I could help it. Oblivion methinks looks like Annihilation: And not be Talk'd of, is almoſt not to *Be.*

Philal. Your *Name!* A Chimerical Advantage! I'm ſorry you are ſo ſolicitous to immortalize a *Sound.* What is *Cæſar* the better for our knowing he was called ſo? Was it worth his while to charge in Fifty Battles, only to leave a few Letters of the Alphabet behind him?

——— *Si decora novimus vocabula,*
Num ſcire conſumptos datur?

A *Name* is but a weak Repreſentation: And if the *Piece* was never ſo well finiſhed, what ſignifies that which is never ſeen?

P*hilot.* You mean by him for whom it was drawn?

P*hilal.* Yes. For ſuppoſing a Man's Memory never ſo honourably treated at *Japan*, if he was not to come there, nor receive intelligence of the Reſpect, what could he make on't? Such an unknown Ceremony would ſignify juſt as much as Adoration to a Statue: He that is inſenſible of the Fact, muſt be inſenſible of the Pleaſure.

Philot. Why cannot the Preſumption of what is done give him ſome Satisfaction?

P*hilal.* The Certainty of ſuch an Advantage cannot be reaſonably preſumed. Many a one dies, and makes a large Proviſion for his *Memory*; and leaves it very rich in Tomb-ſtones, Pictures, Records, and ſuch other Chattels of Reputation: But he is no ſooner gone, but comes a Fire, a Deluge, or an Earthquake, ſweeps away all the Diſtinctions of Condition, and buries the Great and Small in a common Obſcurity. Now the Concern, for fear of ſuch an Accident, muſt ſpoil the Pleaſure of your Preſumption. Beſides, take things at the beſt, you muſt expect your Memory will be much confined, and as it were, baniſhed from the greater part of the World. You are abſolutely loſt to all the Ages before you. And as for the reſt, if you were a Prince, you would be farther unknown than known, which

which makes your Obſcurity greater than your Renown. What Tribute of Honour had the four Empires from *China*, or *America*? How many Nations have there been which never ſo much as heard of the *Roman Name*? Alas! what can a private Man expect at this rate? What a ſlender Portion muſt fall to his Share; and that without Security? The Cuſtoms of his Country may be changed, the Notions of Honour renverſed, and the Language which ſhould commend him worn out. Thus the conquering *Goths* altered the State of Things, defaced the Monuments of Antiquity, rifled the Living and the Dead, and ſuffered no Marks of Greatneſs but their own.

Philot. Theſe Caſualties muſt be ventured; what may be, may be otherwiſe. Let us overſhoot the Grave as far as we can, and make the moſt of our Materials.

Philal. What are thoſe?

Philot. They are thoſe Advantages of Perſon, Fortune, or Improvement; which every one values himſelf moſt upon.

Philal. Let's ſee then how durable and ſhining they are. Now take them in general, and you'll find them no more than ſome little Progreſs in Art, ſome Smatterings in Science, ſome Pretenſions in Figure and Station; ſomething remarkable it may be in *Eating*, *Dreſſing*, or *Diverſions*. Theſe

are the Inclinations of no small Number: These are the Qualities they strive to excel in; and this oftentimes is the true Inventory of their Glory. And can they think it worth their while to be remember'd by such Tokens as these? I'm sorry they think their Understandings will be no better improved by Dying.

Philot. After all, there must be something more in the Matter: For every one is striving to fortify against the Assaults of Time. You see Artificers, Men of Learning and Fortune, get their Names wrought into their *Works*, and *Estates*, as far as they can: And for this reason the Bulk of the Inheritance is cast upon a single Person.

Philal. The Vanity of some Parents makes them unnatural; and act as if they were of kin to none but the Eldest Son. 'Tis true, their Project of perpetuating is common and ancient too. The *Scripture* (*Psal.* 49.) mentions some who *called their Lands after their own Names*, out of the same fanciful Prospect: But mark what follows, *This is their Foolishness, and* yet *their Posterity praise their Saying*; that is, they did as Foolishly too. Not that 'tis a Folly for a Man to leave his Name upon his Estate: But to imagine that this Provision will do him any service when he is Dead, There is the Weakness. People may talk what they

please

pleaſe of Titles for ever, and *Fees Simple*; but to ſpeak properly, there is none a *Tenant* longer than for *Life*: If this be not Law, 'tis Senſe, and that is as good.

To come cloſer. When People Die, 'tis either very Well, or very Ill with them: If they miſcarry, they will take but little Pleaſure in the Ceremony and Civilities of the *Living*. Then they will underſtand themſelves too well to be flattered. Pray what would the Reſpect of the Company ſignify to a Man ſtretched upon the Rack? Alas! He is not to be relieved with ſuch Fooleries. All the Homage and Rhetorick in the World can ne'er perſwade him out of his Miſery. He that is contemn'd by the Wiſe, and puniſh'd by the Mighty; what comfort can he receive by the Applauſe of the Little and Inſignificant? The Acclamations of an Infant, or a Parrot, would be a ſlender Satisfaction to one that lay bleeding under the Sentence of his Prince; that was degraded and ſtigmatiz'd, tortur'd with Pain and Ignominy. Now this is the Fate of thoſe who raiſe themſelves upon the ruins of Conſcience, wreſt their Figure from Law and Juſtice, and ſeize a Greatneſs God never meant them. And as for thoſe who land on the right ſide of the *Shore*; they will have much bigger Company, much better Entertainments, than this World affords.

They'll leave their childish Fancies behind them, out-grow the Stature of mortal Desires, and scorn those little Amusements which pleased them here. All this is said on supposition that departed Spirits have the knowledge of humane Affairs, which is not very probable. The other World, and this, seem too far asunder to be within Hearing. And for the Liberty of returning *incognito*, I believe 'tis no common Privilege. When we are once dead, in all likelihood the Scene of this World is wholly withdrawn: And that we either have not the Curiosity, or the Power, to recover it.

Philot. I must repeat, That this Earnestness for recommending the Memory to Posterity, is an unextinguishable Desire. It governs in all Places, Times, and Conditions. And to think a little Philosophy can check the force, and damm up the current of Nature, is a fanciful Undertaking. You might as good attempt to lay a Storm by Reasoning; and stop a Sea-breach by proving the Water gets nothing by overflowing.

Philal. There are several Diseases as universal as the Desire you mention, and as much fixed in the Constitution; but because they are natural, it seems we must not go about to cure them.——

Philot.

P*hilot*. One Word and I have done. I ſay then, To baffle the Expectations of Fame is to diſcourage Deſert. It ſtrikes Induſtry almoſt dead, damps the Spirits, and makes the *Pulſe* beat lazily. If your Maxims ſhould take Place, Mens Underſtandings would grow downwards; their Courage and Capacity ſhrink up; and a little time would return us into the unpoliſh'd Ignorance of the firſt Ages.

P*hilal*. No. Preſent Neceſſity, and Convenience, would prevent that Conſequence. And to ſilence your Fears more effectually, there are a great many other Motives to Merit ſtill remaining.

A Man may affect an Excellency for the ſake of Improvement; for the Satisfaction of Significancy. He may do it to excite an Emulation in others, to oblige his Poſterity, to ſerve his Country; and to furniſh out Life to the beſt Advantage. Diſcoveries of Truth, Defence of Juſtice, Examples of Courage, and ſuch other diſtinguiſhing Qualities, are allowed to entertain the Owner, and reward him for the Expence of the Practice. We may pleaſe our ſelves by conſidering, that our good Deeds will ſurvive us; and that the World is, and is likely to be, the better for our coming into it.

And if this will not ſatisfy you, as indeed it ought not, you may carry your Ambition

to a nobler Height. I ſay, to a nobler Height; for I cannot help reminding you, that the Opinion of poor Mortals ſignifies not much. They pronounce upon imperfect Views, ſhoot their Bolt at random; and want either Strength or Steadineſs to hit the Mark. Their Partialities ſpoil their Judgment, and make them Praiſe and Cenſure without Reaſon or Meaſure. Like ſome Spectators in a Play, they are apt to Laugh and Admire in the wrong Place: To commend a Man for his Follies and his Faults; or for that which is not properly his own. But to ſpeak familiarly, There are great People in the other World: For Rank, for Merit, and Sufficiency, extremely valuable. The Reſpect of theſe I confeſs is worth the Working for. Their Commendation is a Title indeed; enough to affect the moſt mortified Humility. But if we expect this Honour, we muſt Live as it were under their Obſervation; and govern our Behaviour by their Maxims. Taking this for a Rule, that with them, there is no being Great, and good for Nothing; no Poſſeſſing without Purchaſe, and nothing current, but Honeſty and Virtue.

Good night.

OF MUSICK.

I Shall say nothing concerning the Theory of *Musick*: Those who have a mind to inform themselves about it, may consult *Boethius*, *Glareanus*, *Galtruchius*, and others, who have written upon this Subject. My business shall only be to touch a little upon the Antiquity, the Reputation and the Force of this Science. The Antiquity of Musick reaches beyond the *Flood*: *Jubal*, *Noah*'s Brother, is said to be the *Father*, or first *Teacher*, *of those who handled the Harp, and the Organ.* And how far a Genius which lay that way might improve his Invention, in seven or eight hundred years of Life and Vigour, is not easie to imagine. So that for ought we know, an Antediluvian Air might as far exceed all the latter Performances of *Greece* and *Italy*, as that World is supposed to have done the present. And how much soever this, as well as other entertaining Arts, might suffer by the *Flood*, by the shortness of Life and the necessity of

of Labour; it was not long before it emerged again: As we may learn from the *Song* of *Moſes*, and the *Timbrel* of *Miriam*. *Job* likewiſe, who is ſuppoſed no leſs ancient than the other, mentions ſeveral ſorts of Muſical Inſtruments, (*Ch.* 21.) And which is obſervable, neither of theſe Divine Authors ſpeak of them as things newly invented. As for the Heathen, they did not forget to divert themſelves this way in thoſe earlier ages: *Linus* and *Amphion*, and *Orpheus*, and *Chiron*, who all liv'd before the *Trojan* War, were famous Muſicians in their Times. Some of theſe Heroes were at the Head of the *Argonautick* Expedition. And therefore I cannot ſee why the *Welch Harp*, if it was Dubb'd, might not make as Honourable a Knight-hood as the *Golden Fleece*; eſpecially ſince they would have *Apollo* for the *Sovereign* of their *Order*. To come a little lower: *Homer* brings in *Achilles*, relieving his Melancholy with his *Lute*. And *Tully* tells us, that the ancient *Grecians*, the moſt poliſhed Nation at that time, did not think a Gentleman well bred, unleſs he could perform his part at a Conſort of Muſick. Inſomuch that *Themiſtocles*, though otherwiſe a great Perſon, was tax'd for being defective in this accompliſhment. 'Tis true, he turn'd off the Cenſure with a rough ſort of a Jeſt. He knew how to take a Town, he

ſaid;

ſaid; but as for Thrumming upon a Fiddle, he left it to ſuch Finical Sparks as they were. Muſick was anciently uſed in the beſt Company, and upon the greateſt Occaſions. 'Twas the Entertainment of People of Quality: It bore a part in the Magnificence of Triumphs, and in the Solemnities of Religion. The Heathen Liturgy conſiſted partly in Hymns; and their Sacrifices were Offer'd up with Muſick; as *Plutarch* informs us: The *Jewiſh* Service, tho' with a proper diverſity, was likewiſe thus regulated: And by the Scripture-deſcriptions ſeems to be perform'd with that exquiſiteneſs, as if nothing but the *New Jeruſalem* could reach the Harmony of the *Old*. The beſt Poets thought this Entertainment great enough for the *Elyſian* Fields. And St. *John* has brought it into Heaven, or into the *Millenaal* Paradiſinical Earth, which is next to it. (*Rev.* 14.) Indeed Muſick, when rightly order'd, cannot be prefer'd too much. For it recreates and exalts the Mind at the ſame time. It compoſes the Paſſions, affords a ſtrong Pleaſure, and excites a Nobleneſs of Thought. But of this more afterwards.

The manner of the Conveyance of Sounds, which is as it were the Baſis of Muſick, is untelligible. For what can be more ſtrange, than that the rubbing of a little

little *Hair* and *Cat-gut* together, ſhou'd make ſuch a mighty alteration in a Man that ſits at a diſtance? But this wonder of *Perception* is not peculiar to the *Ear*: For the Operations of all the *Senſes* are in ſome reſpect incomprehenſible. The Senſe of *Hearing*, as well as that of *Sight*, ſeems to be of a ſuperiour Order to the reſt. It commands a Satisfaction at a greater diſtance, ſtrikes a finer ſtroak and makes a ſingle Object divide it ſelf without Leſſening. For Inſtance: A Man may ſee the light of a Candle, and hear a Voice or Inſtrument, as well if there be ten in the Room, as if he was there alone. The ſtream of Sounds, though cut into ſeveral Rivulets, comes as full to the Ear as if it had but one Channel to feed. The *Taſt* and *Touch* are, if one may ſay ſo, more narrow Spirited. They engroſs an object to themſeves, and will not let the Company ſhare with them. They take faſter hold, 'tis true, but then they do not Salute ſo Ceremoniouſly. They are, comparatively, a ſort of Robuſt, Peaſantly Senſes: And thoſe who indulge them are, in Reality, of the loweſt Rank of Mankind. The Force of Muſick is more wonderful than the Conveyance. How ſtrangely does it awaken the Mind? It infuſes an unexpected vigour, makes the impreſſion agreeable and ſprightly, and ſeems to furniſh a new Capacity, as well

well as a new opportunity of Satisfaction. It raiſes and falls, and counter-changes the Paſſions at an Unaccountable rate. It Charms and Tranſports, Ruffles and Becalms, and Governs with an almoſt Arbitrary Authority, There is ſcarcely any Conſtitution ſo heavy, or any Reaſon ſo well fortified, as to be abſolutely proof againſt it. *Ulyſſes*, as much a Heroe as he was, durſt not truſt himſelf with the *Syrens* Voices: He knew, if he had not waxed up his Ears, they would quickly have ſpoiled his Philoſophy. I believe the ſofter Muſick may the more be irreſiſtible of the two; becauſe the Soul has a ſort of Generoſity in it, which loves rather to be Courted than Stormed. However, the rougher Sounds are not without their effect. Have you not obſerved a Captain at the Head of a Company, how much he is altered at the Beat of a Drum? what a vigorous Motion, what an erected Poſture, what an enterprizing Viſage, all of a ſuddain? His Blood charges in his Veins, his Spirits jump like Gunpowder, and ſeem impatient to attack the Enemy. The Antients were much our Superiors in this Myſtery. They knew how to Arm a Sound better, and to put more Force and Conqueſt in it than we underſtand. To give an Inſtance or two: *Timotheus*, a *Grecian*, was

ſo

ſo great a *Maſter*, that he could make a Man ſtorm and ſwagger like a Tempeſt, And then, by altering the *Notes*, and the *Time*. he would take him down again, and ſweeten his humour in a trice. One time, when *Alexander* was at Dinner, this Man play'd him a *Phrygian* Air: The Prince immediately riſes, ſnatches up his Launce, and puts himſelf into a Poſture of Fighting. And the Retreat was no ſooner Sounded by the Change of the Harmony, but his Arms were Grounded, and his Fire extinct; and he ſate down as orderly as if he had come from one of *Ariſtotle's Lectures*. I warrant you *Demoſthenes* would have been flouriſhing about ſuch a Buſineſs a long hour, and may be not have done it neither. But *Timotheus* had a nearer Cut to the Soul: He could Neck a Paſſion at a ſtroke, and lay it aſleep. *Pythagoras* once met with a parcel of Drunken fellows, who were likely to be troubleſome enough. He preſently orders the Muſick to play Grave, and chop into a *Dorion:* Upon this they all threw away their Garlands, and were as ſober and as ſhamefaced as one would wiſh.

That the Muſick of the Ancients could command farther than the Modern, is paſt Diſpute. Whether they were Maſters of a greater Compaſs of *Notes*, or knew the Secret of varying them more artificially: whether

ther they adjuſted the Intervals of Silence more exactly, had their Hands or their Voices farther improved, or their Inſtruments better contrived: VVhether they had a deeper inſight into the Philoſophy of Nature, and underſtood the *Laws* of the *Union* of the Soul and Body more throughly; and from thence were enabled to touch the Paſſions, ſtrengthen the Senſe, or prepare the *Medium* with greater Advantage: whether they excell'd us in all, or in how many of theſe ways, is not ſo clear. However, this is certain, That our Improvements of this kind are little better than *Ale houſe Crowds* with reſpect to theirs.

'Tis likely this Declenſion of Muſick has laid ſome Powers of the Soul perfectly aſleep, for want of an Occaſion ſtrong enough to call them up. But poſſibly we are no great loſers by it: For the Heathens often made an ill uſe of this Advantage. The *Fathers* declaim againſt their Theatre Muſick, as Lewd and Licentious. No doubt 'twas capable of being Reformed to Manly and Religious Purpoſes. And on the other hand, 'tis no leſs probable we might have miſimploy'd it as much as they did.

And here it may not be improper to conſider, whether there may not be ſome *Counter-ſounds*; which may give the Mind as high

high a diſguſt, as the other can a pleaſure. For the Purpoſe: I believe 'tis poſſible to invent an *Inſtrument* that ſhall have a quite contrary Effect to thoſe Martial ones now in uſe. An *Inſtrument* that ſhall ſink the Spirits, and ſhake the Nerves, and curdle the Blood, and inſpire Deſpair, and Cowardiſe, and Conſternation, at a ſurpriſing Rate. 'Tis probable the roaring of Lions, the warbling of Cats and Scritch-Owls, together with a mixture of the howling of Dogs, judiciouſly imitated and compounded, might go a great way in this Invention. VVhether ſuch Anti-muſick as this might not be of Service in a Camp, I ſhall leave to the Military Men to conſider. To return.

Though the Entertainments of Muſick are very engaging; though they make a great diſcovery of the Soul; and ſhew it capable of ſtrange Diverſities of Pleaſure: Yet to have our Paſſions lie at the Mercy of a little Minſtrelſy; to be fidled out of our Reaſon and Sobriety; to have our Courage depend upon a *Drum*, or our Devotions on an *Organ*, is a ſign we are not ſo great as we might be. If we were proof againſt the Charming of Sounds; or could we have the Satisfaction without the Danger; or raiſe our Minds to what pitch we pleas'd by the ſtrength of *Thinking*, it would be a Nobler Inſtance of Power and Perfection. But ſuch an

an Independency is not to be expected in this World, therefore we must manage wisely, and be contented.

One word of *Church-Musick*, and I have done. The end of Church Musick is to relieve the weariness of a long Attention; to make the Mind more chearful and composed; and to endear the Offices of Religion. It should therefore imtiate the *Perfume* of the *Jewish Tabernacle*, and have as little of the Composition of common Use as is possible. There must be no Voluntary *Maggots*, no Military *Tatoos*, no Light and Galliardizing *Notes*; nothing that may make the Fancy trifling, or raise an improper thought: This would be be to Prophane the *Service*, and bring the *Play-house* into the Church. Religious Harmony must be Moving, but Noble withal; Grave, Solemn, and Seraphick: fit for a Martyr to play, and an Angel to hear. It should be contrived so as to warm the best Blood within us, and take hold of the finest part of the Affections: To Transport us with the *Beauty of Holiness*; to raise us above the Satisfactions of Life, and make us Ambitious of the Glories of Heaven. And without doubt if the *Morals* of the *Quire* were suitable to the Design of the Musick, it were no more than requisite. To come reeling from a Tavern, or a worse place,

into a Church, is a monſtrous Incongruity. Such irregular People are much fitter for the Exerciſes of *Penance*, than Exultation. The uſe of them deſerves the Intereſt of Religion: And is in Effect little better than Singing the Praiſes of God, through the Organ of the Devil.

OF THE VALUE OF LIFE.

TO quarrel with the preſent State of Mankind is an ungrateful Reflection upon Providence. What if the Offices of Life are not ſo fine, and great, as we can fancy; they are certainly much better than we can challenge? What pretence could *Nothing* have to inſiſt upon Articles? As long as the Conveniences of *Being* may, if we pleaſe, exceed the Inconveniences, we ought to be thankful: For the overplus of Advantage is pure unmerited Favour. He that repines becauſe he is not more than a Man, deſerves to be leſs: Indeed the very complaint makes him ſo. But the Errors on this hand are not ſo common: People are not ſo apt to be too big to Live, as too little to Die. They are much more frequently over fond of the

VVorld, than aſham'd on't. Not that there is a perfect indifferency requir'd. The Laws of Self-preſervation, the long acquaintance of Soul and Body, the untry'd Condition of a Separation, and Reſpect to our Friends, are ſufficient Reaſons not to turn our Backs upon Life out of an Humour. The very uneaſineſs of taking Leave, is a fair excuſe to ſtay, when it may be done handſomely: For no body is bound to put himſelf to pain to no purpoſe. Now 'tis odds but that there will be a Pang at parting: For tho' a Man is born into this VVorld with his Mother's Labour, yet 'tis his own that muſt carry him to the other. Beſides, he that does not go off with a good Conſcience, muſt expect a very bad Reception. This Conſideration was overlook'd by moſt of the Heathen Philoſophers. They thought *Annihilation* was the hardeſt of the Caſe: That Death would make a Man *Cæſar aut nullus*, Happy, or Nothing. This Miſtake made their Arguments bear up with a more negligent Romantick ſort of Bravery, than otherwiſe they would have done. But Religion, which gives us a proſpect of Horror beyond the Grave, ſhould make us careful how we go thither. Life was given for noble Purpoſes; and therefore we muſt not part with it fooliſhly. It muſt not be thrown up in a Pet, nor Sacrific'd to a Quarrel,

rel, nor whined away in Love. Pride, and Paſſion, and Diſcontent, are dangerous Diſeaſes to die of. We are Liſted under Providence, and muſt wait till the Diſcharge comes. To Deſert our Colours will be of more than mortal Conſequence. He that goes into the other World before he is ſent for, will meet with no good Welcome. On the other ſide, a Man may be too backward as well as too forward, in Reſigning. Life may be over-valued, as well as other Things; and he that buys it at the Expence of Duty, purchaſes too dear. Some People ſeem reſolved to Spin out Life as long as they can: They are for going to the utmoſt Extent of Nature: And will not venture a ſingle *Pulſe* upon any Conſideration. But to dote upon Breathing (for 'tis little more) at this rate, is to turn Slave to all ſorts of Meanneſs and Vice. Fright ſuch a one but with the Fear of Death, and you may make him ſay or do what you pleaſe; though never ſo infamous or ridiculous. And if his Cowardize is not tryed thus far, yet this Lean Principle will be ſure to keep him Servile and Inſignificant. He will never touch at a great Propoſal; nor run any generous Hazards for his Friends or Country. And is it worth ones while thus to value Life, above the Ends and Purpoſes of Living? The Reſolution of *Pompey* was much more

becoming; who when he was diſſwaded from embarking becauſe the Weather was tempeſtuous, replied very handſomely. *Gentlemen, Make no more Words on't. My Voyage is neceſſary, my Life is not ſo.*

The true Eſtimate of being is not to be taken from Age, but Action. A Man, as he manages himſelf, may die Old at Thirty, and a Child at Fourſcore. To nurſe up the vital Flame as long as the Matter will laſt, is not always good Husbandry. 'Tis much better to cover it with an *Extinguiſher* of Honour, than let it conſume till it burns Blew, and lies Agonizing within the Socket; and at length goes out in no *Perfume.* If the Sun were not to riſe again, methinks it would look bigger for him to tumble from the Sky at Noon, with all his Light and Heat about him, than to gain a Courſe of four or five Hours, only to Languiſh and Decline in.

When a noble Occaſion preſents; an Occaſion that will bear a cool Debate, and ſtand the Teſt of Reaſon, and may be pleaded to Advantage in the other World; When a Man is called upon to offer up himſelf to his Conſcience, and to Reſign to Juſtice and Truth: In ſuch a Caſe, one would think, he ſhould be ſo far from avoiding the Liſts, that he ſhould rather enter with Inclination, and thank God for the Honour

nour of the Opportunity. He ſhould then be more ſolicitous about his Behaviour than his Life. Then,

Fortem poſce animum & mortis terrore carentem.

Let him pray for Reſolution to act up to the Height of the Occaſion. That he may diſcover nothing of Meanneſs, or Diſorder: nothing that may diſcredit the *Cauſe*, tarniſh the Glory, and weaken the Example of the Suffering. There are ſome Opportunities of going out of the World, which are very well worth ones while to come in for. The laſt Act of Life, is ſometimes like the laſt Number in a *Sum*, Ten times greater than all the reſt. To ſlip the Market when we are thus fairly offer'd, is great Imprudence; eſpecially conſidering we muſt part with the Thing afterwards for Leſs. But is it not a ſad Thing to fall thus plum into the Grave? To be well one Minute, and dead the Next? Not at all! If we are prepared, the ſhorter the Voyage is, the better. Is it not more eligible to come in with a ſmooth Gale, than to be toſſed at Sea with a Storm; and then thrown a Shore when the Veſſel is wreck'd? Is it ſo deſirable a Condition to run through a long Courſe of Pain, to conſume by Inches, and loſe ones Blood by Drops? A Death-bed Figure is certainly the moſt

humbling Sight in the World. To ſet in ſo dark a Cloud, and to go off with Languor, Convulſions, and Deformity, is a terrible Rebuke to the Dignity of Humane Nature. Beſides, People are frighted by Phantoms of their own raiſing, and impoſed on by Words and Things ill joined together. A *Natural* Death is generally the moſt *Violent*. An Executioner does the Buſineſs more gently than a Diſeaſe. He that can conquer his Imagination, may poſſibly die eaſier of a Faggot than of a Fever: And had better chuſe to have the Fire kindled without, than within him.

To ſay *Fleſh* and *Blood* cannot be reconciled to this, is a Miſtake. People have ſometimes too much Courage this way; How often does Revenge, and Poverty, and Diſappointment, make Men force their Paſſage into the other State? A Slave has Stomach enough to kill himſelf: And he that is not Maſter of his Liberty, will be Maſter of his Life. There is no Age nor Sex, no Paſſion or Condition, ſo diſpirited and low, but affords Inſtances of the Contempt of Death. The old *Goths*, from whence the *Saxons* are probably deſcended, were ſo hardy, that it was part of their Diſcipline and Religion to ſcorn their Lives. If they were afraid of any Thing, it was of dying in their Beds.

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In *Alexander*'s Time the *Indian* Philoſophers when they were weary of Living, uſed to lie down upon their Funeral Pile, without any viſible Concern. And afterwards, about the Reign of *Adrian*, *Lucian* mentions one *Peregrinus*, who jump'd into a fiery Furnace at the Olympick Games, only to ſhew the Company how far his Vanity could carry him. At this day, the Heathen Women under the *Mogul*, offer themſelves to the Flames at the Death of their Husbands. 'Tis true, the *Mahumetans* will not always let 'em have their will: But they think they are hardly dealt with, when refuſed; and make all the Intereſt they have for the Honour. I need not mention the Primitive Chriſtians, whoſe Fortitude was both General and Extraordinary. Inſomuch that *Lactantius*, and others, obſerve, That the Women and Children did not ſhew the leaſt ſigns of Complaint, either in Looks, Voice, or Motion, when they ſeemed to lie under the Extremity of Torture. But it may be replied, and that truly, That theſe were ſupported by ſupernatural ſtrength. However, the former Inſtances may ſuffice to ſhew, That there is a Greatneſs in Humane Nature not to be over-awed by Death. The way to be Poſſeſſed of this Quality to purpoſe, is to live well. There is no ſuch Bravery as

that

that of a good Christian. He that can look the other World in the Face, needs fear nothing. But as the Courage of *Bullies* and *Town-Sparks*, who are so hardy as to risque Body and Soul, upon a point of pretended Honour, There is no Language can reach their Extravagance. They are Distempered beyond the Lunacy of *Bedlam*, and should be taken care of accordingly.

O F

OF THE

SPLEEN.

THE Spleen is often times nothing but a nice and exceptious Temper, which takes check at every little Diſappointment. A Tincture of Conceit will make a Man ſubject to this Diſtemper. Thoſe who over-value their Pretentions are apt, upon every little Occaſion, to think they are ill uſed. That Quality ſhould grow thus cheap, and Merit be thus over-lookt! who could have imagined People ſo ſtrangely ſtupid and unacknowledging? well! I'll lock up my Face, and draw in my good Humour, and do my ſelf the Juſtice of a private Reſentment. Theſe Expoſtulations in words would be ridiculous, and therefore they are ſuppreſſed; but they ſeem to be the Thoughts of ſome Perſons. You need not provoke their Spirits by Outrages, either in Fame or Fortune, or by any Injury of a greater Size. A careleſs Geſture, a Word, or a Look, is enough to diſconcert them. Such a ſuppoſed neglect ſpreads a gloominеſs upon their humour, and makes them grow ſullen and unconverſable. And

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when they are disturbed only by their own weakness, and doing Penance for their Vanity, they lay the fault upon their Constitution.

'Tis commonly said the *Spleen* is a *wise Disease*, which, I believe, makes some fond of catching it. 'Tis possible it may be the only symptom of *Sense* they have about them. But if a Man can shew his Understanding no better way than by troubling himself and the Company, let him e'en pretend to it no longer; but rather make it his business to be a Fool. However, it must be granted that these Fits of Chagrin proceed sometimes from Natural Causes. The Fumes of Indigestion, insensible Abatements of Health, sudden Changes of weather affect the Brain, though they make no sensible impression elsewhere. This disturbs the Imagination, and gives a new and Melancholy Complexion to the Appearances of Things. VViſe thinking and good Humour, unless People look to it, are precarious Advantages; a Cloud is enough to overcast them; they rise and fall with the *Mercury* in the *Weather-Glass*. Some Men can scarcely talk *Sense*, unless the Sun shines out. Understanding requires a kind Climate, as well as Plants. And if a Man would make nice Remarks, he might almost tell in what *Latitude*, Sea-

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ſon, and Circumſtances, a Book was writ in. Generally ſpeaking, Northern and Southern Wit differ almoſt as much as Fruits; by Conſequence, Summer and VVinter muſt have a proportionable Influence. *Ovid de Triſtibus* has nothing of the Air of his *Metamorphoſis*; and *Tully* offer'd to prove himſelf not depreſſed by a Misfortune, by the Spirit he wrote with under it.

VVhen outward Cauſes concur, the Idle, the Anxious, and the Unfortunate, are ſooneſt ſeized by this Infection. At ſuch a time, a Man ſhould awaken himſelf; and immediately ſtrike off into Buſineſs, or innocent Diverſion. Next to Religion, there is nothing like a vigorous Mind. Reſolution, and Spirit will quickly repel the Malignity, and diſcuſs the Humour. Now every one is bound in Honour, as well as Intereſt, to do his Beſt. For to lie at the Command of ſo many little Accidents, can be no pleaſing diſcovery. To loſe the Comforts of Life in a few *Vapours*, and to be ſmoaked and ſmothered out of ones *Reaſon*, are far from Circumſtances of Credit. VVhat wiſe Man would bring the Nightmare upon his Fancy; and conjure up Apparitions to frighten himſelf? VVho would double his Misfortunes, and ſpoil the habit of his Body and his Mind, if he could help it? The Evils of Neceſſity are numerous enough,

enough, without being multiplied by those of Choice.

And as the Spleen has great Inconveniences, so the Pretence of it is a handsome Cover for many Imperfections. It often hides a Man's Temper, and his Condition, from breaking out to Disadvantage. For the Purpose; One Man is press'd with unusual Poverty, and looks, as he has reason, somewhat odly upon it. VVhat makes this Alteration? why, his Blood is over-run with Melancholy; whereas if you examine farther, you will find the *Seat* of the Distemper lies in the *Pocket*. Another is severely mortify'd by some great Disappointment; but this must not be own'd: No, The Man is Impregnable, he has his Mind in a String; but no body can command a Constitution. He that has dispirited himself by a Debauch, drank away his good Humour, and it may be raised his Conscience a little upon him, has this pretence to guard against Censure: A civil Guesser will believe him Hypocondriacal, and all is well. If he is silent and unentertaining to a Visiter, the Spleen is his excuse, and conveys his Pride or Disaffection out of sight. In short, the Spleen does a great deal of Service in Conversation: It makes ill Nature pass for ill Health, Dulness for Gravity, and Ignorance for Reservedness.

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The way to prevent this Diſtemper, and cure it when it lies in the Mind, is not to be *over Expecting*. If we take it amiſs that our Acquaintance are not always ready to ſolicit our buſineſs, to ſtudy our inclinations, and to compliment our humour, we are likely to have work enough. To look for ſo obliging a VVorld as this comes to, is to miſcalculate extremely. VVhen all is done, moſt People will love themſelves beſt. Therefore we ſhould not be ſurprized when we ſee them prefer their own Intereſt, break a Jeſt at our Coſt, or raiſe themſelves by our depreſſion. 'Tis poſſible they may only make Repriſals, and return our own uſage upon us. However 'tis good not to build too much upon the Fairneſs of others. More eſpecially; thoſe who wou'd be Eaſie, muſt not be Nice in trivial Matters; nor inſiſt on Punctualities in Behaviour; nor be afflicted at the Omiſſion of a little Ceremony. All People do not love to be ty'd down to Forms, nor to walk in Trammels. If a Man values Regard, he needs not ask the Company; he may give it himſelf if he pleaſes. Theſe Diſputes commonly diſorder none but Weak and Fantaſtick Minds, who have taken a Surfeit of Proſperity: And ſince God has ſent them no Croſſes, they are reſolved to make ſome out of their own Indiſcretion.

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To conclude: He that would live at Eaſe ſhould always put the beſt Conſtruction on Buſineſs, and Converſation. He ſhould not ſuppoſe there was Malice, or Contempt, meant him in every Action he does not underſtand. To interpret up to this Rigour, will make him often miſtaken, and always upon the *Fret*: And is the way neither to be juſt to others, nor kind to himſelf.

OF EAGERNESS OF DESIRE.

DEſire is a Conſcious Emptineſs, an unſatisfied Capacity: It implies want in the very Notion, and ſuppoſes the Abſence of the Thing deſired. Was our Power equal to our Will, Deſire would be a ſhort-liv'd Paſſion; it would generally begin and end at a ſingle Thought. For then we ſhould put our ſelves in Poſſeſſion, at the firſt ſight, of whatſoever we believed agreeable. Every Intelligent Being, if its Force was not limited, would ſoon be Maſter of all known Perfections. And as Deſires are the Conſequence of Imperfection, ſo 'tis likely they are naturally enliven'd to awaken our Induſtry, and make us purſue an Advantage. Did our wiſhes keep a due proportion to the goodneſs of

Things, and not mount above the probability of Succeſs, all were well enough. But Men are apt to miſcalculate, both upon the *Value* and the *Event*: And then wrong Judgments, and viſionary Hopes, always produce extravagant Deſires. And how gay ſoever the Fancy may be made this way, yet there is great reaſon for Caution and Temper. To deſire with Eagerneſs is a beggarly Condition: It argues a keen Senſe of Want, and makes the Mind run ſtrolling after foreign Objects, and grow Clamorous and Importunate. And he that begs hard, is either very poor, or very covetous. A wiſe Man ſhould be ſatisfied with himſelf, and live upon the Fund of his own Sufficiency. He ſhould keep his inclinations within the compaſs of his Power, and wiſh himſelf always juſt what he is. There is Freedom, and Greatneſs, and Pleaſure, in ſuch a management as this. But to over-look the Entertainment before him, and languiſh for that which lies out of the way, is ſickly and ſervile. To ſay, he muſt have ſuch a thing, is to ſay, he muſt be a Slave. It lays him at the Mercy of Chance and Humour, and makes his Happineſs precarious. Now he that cannot give himſelf leave to be eaſie, will hardly ever be ſo long together. What a long courſe of Submiſſion and Attendance muſt a Man run through

through when his Appetite prescribes to him? Resolving to Purchase at any Rate, is in effect to send a *Blank* to the *Seller*. It encourages him to draw up the Conditions at Pleasure, and to rise upon us at the discretion of Avarice, or Ill-nature. If we examine these violent Pursuits, we shall find they have more of heat than light in them. The Object is over-flourished by the Fondness of Imagination, which usually paints beyond the Life, and sticks in the outward Varnish, without having either Leisure or Capacity to discover the Coarseness underneath. How happy should I be, cries one, if I had such an Estate, such a Place at Court, or Post in the Army? 'Twould suit my Genius, and my Humour exactly. Give me but That, and I have done *Wishing* for my Life-time. You have it already, Ten times finer than 'tis any where else. Make much of your Imagination; for you'll scarcely ever Pattern it. 'Tis not possible to Build up to the Model of the Brain: Nature does not furnish so fast as we can think. For often times the Scenes of *Fancy* are richer than those of *Creation*. Gold shines no where so Gloriously as in the Miser's Head: And Ambition makes a Crown sparkle, more than the Jewels of the *Indies*. Nothing draws so finely as Affection: There must be some Colou-

ring extraordinary to juſtify the Ardour, and reconcile the Dotage to Senſe. And thus things are often half ſpoiled before they are gained, and grow cheap under Uſe and Experiment. He that would reliſh Succeſs to purpoſe, ſhould keep his Paſſion cool, and his Expectation low; and then 'tis poſſible his Fortune might exceed his Fancy. Now an advantage always riſes by ſurprize; and is almoſt doubled by being unlook'd for. To go on, thoſe who deſire too eagerly, generally hope too faſt; 'tis natural to paſs from wiſhing, to believing. And thus their Affections impoſe upon their Reaſon, put them upon expecting Improbabilities; and ſo lay them open to Miſcarriages. Now Deſire and Deſpair when they are both at the height, are ſome of the ſtrongeſt Ingredients of Unhappineſs. He that gets a Fall upon the *Speed*, comes off well if he does not break his Limbs. To miſs that which a Man ſets his heart upon, puts his Fancy into a Feaver; it drinks up his Blood, and fires his Spirits; and throws him into all the Poſtures of Impatience. Such a grating Diſappointment ſtupifies the Senſe, and ſpoils the Palate; and makes the remaining Satisfaction of Life flat and inſipid. Like Children, when we loſe our Favourite Play-thing, we throw away the reſt in a Fit of Pettiſhneſs. We ſee there-

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fore if we would play a safe game, and keep Matters quiet at home, we must engage with Temper, and secure a Retreat; and not love any thing without Reserve, or Measure. Farther,

Strong desires are commonly attended with Fears proportionable. The Man is kept waking, and solicitous: He starts at the least check in Motion; every Cloud over casts him with the Spleen; and he is equally anxious both how to get and secure. And what can be expected in this Region of Inconstancy, where accidents are so numerous, where hopes appear and vanish like Phantoms; where neither Things nor Persons continue the same long together?

Besides, were there no other Motive, the shortness of our sight ought to moderate our Affections. To wish violently for things, unless we understood our selves and them better, is like running in the Dark; a Man may happen to justle a Post. However, the hurry of the Pursuit will make but a shuffling Pace, and spoil the Gracefulness of the Motion. But the Lustre of the Surface dazles the *Sense*, and conceals the more inward Defects. People do not consider, that the best Metal is not without Alloy; and that there are spots in the Sun. To this we may add, That the Name of Misfortune is often misapply'd: There

are many Adventures would *Plague* more than *Pleaſe*, if they were driven home. And yet when Men are reſcued from the danger of their own Choice, they commonly want the Diſcretion to be either eaſie or thankful. But let the event be never ſo lucky, the ſatisfaction will wither, and the appetite wear off in time. Diamonds grow dim, by being long look'd on: And Muſick may play till the ears are almoſt grated.

To proceed: Strong deſires are Temptations to the uſe of ill means. In the Tumults of Paſſion, Reaſon is ſeldom heard. He that will have a thing, will have it right or wrong. When Covetouſneſs or Ambition are in their full Career, there is no ſtopping them with Notions. *Si violandum eſt jus regnandi cauſa, violandum eſt*, and there is an end. *Ahab* could neither eat nor drink, till he had the *Vineyard*, and therefore e'en left it to *Jezabel*'s Conſcience to put him in Poſſeſſion. And if the Purſuit were never ſo innocent, the Purchaſe is not *tanti:* The Mind is over-proportioned to the advantages of Life; they will not hold out to the length of Deſire. And ſince they are not big enough to ſatisfie, they ſhould not be big enough to diſſatisfie. *Solomon* tells us, *All is but Vanity* and *Vexation of Spirit*. And does any Man think

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to make more of the World than *Solomon?* Can he expect to Command, or improve it farther than that Wise and Mighty Prince? We do but disturb our Quiet, and mispend our Thoughts, and make our selves Mean, by throwing away our Inclinations upon these Things. To make short work on't: Let a Man desire to be Wise: And if he has this *Wish*, 'tis likely he may ne'er be troubled with another.

OF FRIENDSHIP.

IN A DIALOGUE BETWEEN *Philander* and *Sophronius*.

Phil. SIR, You are welcome to Town. Methinks 'tis almoſt an Age ſince I ſaw you laſt.

Soph. Sir, I thank you: I had been here ſooner at your ſervice, had I not been detained by a Misfortune.

Phil. I am ſorry for the Occaſion: Pray what is it?

Soph. I have loſt my old Friend, on whoſe Acquaintance you have heard me value my ſelf ſo much.

Phil. Is he dead? That is a Misfortune indeed! He was a moſt admirable Perſon, by the Report of all that knew him.

Soph.

Soph. Yes. His Character could ſcarcely be raiſed too much. Were I not well aſſured he was removed to Advantage, I ſhould paſs my Time extremely Ill without him. But now I am almoſt aſhamed to *Grieve*, becauſe it looks more like *Self-love*, than Friendſhip.

Phil. Truly to be ſorry a Friend is not with us, when he is better from us, is a Sign we rate our Convenience higheſt; and mourn more for the Living than the Dead. However, 'tis cuſtomary to do ſo; and it paſſes for Affection well enough; and I believe is ſo in a leſs perfect Degree.

Soph. I am glad you have made me an Excuſe; for I was carried off my Philoſophy a little at firſt, do what I could.

Phil. Be not concern'd. A Sigh or a Tear, juſt at Parting, is natural and generous. But you have quickly conquer'd the common Infirmity, and reſign'd your ſelf to the Happineſs of your Friend. I'm confident, he that acquits himſelf ſo handſomly, muſt have a juſt Idea to form his Practice: And I heartily wiſh you would pleaſe to lay it before me.

Soph. You are reſolved to treat People in *Mourning* with Ceremony. I thank you for your Civility; and for propoſing ſo agreeable a *Subject*. Were I qualified to deſcribe the Offices of Friendſhip, none could

could undertake it more willingly. Such an Employment would affect me to that Degree, that I ſhould almoſt fancy my Friend alive again. But I think I had better decline the Task, than injure the Argument. However, if you pleaſe to aſſiſt, and ſet me In, I will endeavour to recollect my ſelf for a ſhort Conference, as well as I can.

Phil. To begin then, ſince you will have it ſo: I remember 'tis a famous Saying in *Ariſtotle*, That *he who is pleas'd with Solitude muſt be either a wild Beaſt, or a God.* This Sentence, though it favours what we are upon in the Application, yet methinks it is a ſtrange Paradox in the Poſition. But for the Credit of the Author, if it can be made ſerviceable, I ſhould be glad to ſee it.

Soph. I confeſs it looks ſomewhat ſurprizing at firſt *Sight*, that Two ſuch different Natures ſhould agree in any Diſpoſition, or Branch of Life. But with Submiſſion, the *Saying* carrys a very ſignificant Meaning: And imports, That thoſe *Beings* who can live without a Sociable Correſpondence, are extraordinary either in their *Defects*, or *Perfections*. They muſt be under the Standard of humane Nature, or above it: and have ſomething that is either *Savage*, or *Divine*, in their Compoſition. The firſt is not generous

nerous enough to reliſh ſuch a *Communication*; the other is above the Uſe of it. That humane Friendſhips are partly founded upon the Wants and Imperfections of Nature, may be ſaid without Diſparagement to ſo noble a *Relation*. A Man has not every thing growing upon his own *Soil*, and therefore is willing to *Barter* with his Neighbour. This Exchange of Offices, when 'tis managed with Frankneſs and Fidelity, excites native Generoſity, and improves into Confidence and Affection. But God is all things to himſelf: He needs no foreign Commerce to furniſh his Happineſs, And as he cannot receive an Advantage, ſo neither does his Satisfaction depend upon giving one.

Phil. As to what you remark upon the Divine Nature, I agree with you. But for the reſt, if it is the Author's Meaning, I am not over-fond of it. To derive Friendſhip from Indigence, is in my Opinion to miſtake its Original, and aſſign it too mean an Extraction. Inclination, and Eſteem, and Generoſity, ſeem more creditable and likely Cauſes of ſo noble a Production. 'Tis Worth, and Bravery, and good Humour, which engages one virtuous Perſon to another. Theſe Qualities excite Admiration; and Admiration improves into Love; and Love proceeds to Intimacy and Union. And all this,

this, without any little Expectations of Advantage. To give Interest a Share in Friendship, is in effect to sell it by *Inch of Candle*. He that bids most shall have it. And when 'tis thus mercenary, there is no depending on't. 'Twill be always shifting from one Point to another, and desert upon Danger and Distress; and when a Man has most need of his Friend, he may go look him.

Soph. Don't mistake me, I am far from giving Interest the Ascendent. I would have Honour and Inclination manage the Affair, over-rule the Choice, and govern in the Progress. But after all, I must say a Prospect of Advantage may come under a lower Consideration, without doing either Damage or Discredit. For why should not a just Regard be allow'd to that which betters my Condition? The Appearance of *Good* moves the *Will* by natural Necessity: And that which excites Desire, will have a Weight in Consultation, and help to determine for the Design.

Phil. If Profit is at all concern'd, I wonder those who have least need of it, and seem most above it, should be most forward to engage? Are not the greatest Men oftentimes strongly dispos'd for Friendship? Do they not invite Fairly to it, and reward it Liberally? To give an Instance: What occasion had *Lælius* and *Africanus* for Assistance?

ſtance? Perſons of their Fortune and Quality could well have ſtood upon their own Legs, and needed not to lay in for Countenance and Support: And yet none cloſed more heartily, or carried their Friendſhip to a nobler Height.

Soph. Under Favour, Great Men want Supporters as well as others; and wiſe Men will provide them. But allowing your Inſtance: I grant you Money, or Protection, may not be always projected in Friendſhip. A Man may engage to entertain himſelf with a wiſe and agreeable Acquaintance. Now Pleaſure is an Intereſt of the higheſt kind. 'Tis the laſt End of Action and Deſire. Why does any Man take Pains, but to live eaſier either in his Mind, or ſome way elſe? Why is he fond of Wealth, of *Power*, or Company, but only to pleaſe himſelf? Now 'tis almoſt impoſſible to live pleaſantly without Friendſhip. Humane Nature is imperfect. It has not found enough to furniſh out a Solitary Life. Paradiſe, barr'd from all Commerce, would be inſupportable; and make a Man run mad with his Happineſs. But without a Friend a Man is almoſt alone in Company. Reſerve, and Suſpicion, and guarding againſt Miſconſtruction, cramp the Freedom of Strangers, and dilute the Entertainment. I may add, that Virtue it ſelf is not ſufficient to attain

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its End ſingle. A good Man often wants an Aſſiſtant to direct his Judgment and quicken his Induſtry, and fortify his Spirits. Inſomuch that the very Inclination to an intimate Correſpondence, ſeems contrived for Advantage.

Phil. As I take it, a Friend is called, *Alter Idem*. From whence I conclude the Motives to Friendſhip and Self-love ſhould be the ſame. Now a Man does not expect to make a *Penny* of himſelf. 'Tis not the Proſpect of Reward which makes him affected to his Perſon, but *ſtark Love* and *Kindneſs*. And how then can we be juſt to the Relation we are treating, unleſs our Inclinations go upon the ſame generous Ground.

Soph. With Submiſſion, your Objection goes upon a Miſtake. For there is a great deal of Intereſt in *Self-Love*. A Man is conſiderably paid for his Pains. The Caſe ſtands thus: Every one is more intimately ſenſible of P*leaſure* or P*ain*, in his own Perſon, than in that of another. For this Reaſon he will find himſelf extremely concerned to heriſh that, which entertains him ſo well. And unleſs he takes care, will give him the greateſt Diſturbance. Now Intereſt lies only in a Proportion of Loſs, or Gain: And where theſe run higheſt, as they do at home, Intereſt is moſt concern'd. From whence it

it follows, That *Self-Love*, is one of the most *Mercenary* Actions in Nature.

Phil. 'Tis the first time I have heard so. I perceive you are resolved to stick to your point of Interest: But since you have allowed it so moderate a Share, refined the Notion, and corrected the Malignity, I shall e'en let it pass. And before we go any farther, give me leave to add, That Conformity of Judgment and Temper, seems no inconsiderable Motive to begin a Friendship.

Soph. Right. A Resemblance in Humour or Opinion, a Fancy for the same Business or Diversion, is oftentimes a Ground of Affection: Men love to see their Thoughts and Inclinations approved. This confirms them in the good Opinion of themselves: And therefore they seldom fail of being grateful to the Occasion. *Nature*, like *Narcissus*, is strangely taken with its own Reflection. A Conformity of Opinion and Desire, looks like a Multiplication of ones Self. A Man sees his own *Being*, as it were, doubled and extended in his Friend; and then 'tis no wonder if he loves him.

Phil. I think now, we may have accounted for the Rise of Friendship; I wish you would run over the *Means* of Cultivating and Preserving it; the Extent of the *Offices*, and the Advantages of the *Relation*. For now I have you engaged, I shall leave you to your self.

Soph.

Soph. Then briefly to obſerve your Order. There goes a great many Qualifications to the compleating this Relation. There is no ſmall ſhare of Honour, and Conſcience, and Sufficiency required. There will be Occaſion for largeneſs of Mind, and Agreeableneſs of Temper. For Prudence of Behaviour; for Courage and Conſtancy; for Freedom from Paſſion and Self-conceit. A Man that's fit to make a Friend of, muſt have Conduct to manage the Engagement, and Reſolution to maintain it. He muſt uſe Freedom without Roughneſs, and Oblige without Deſign. Cowardiſe will betray Friendſhip; and Covetouſneſs will ſtarve it. Folly will be nauſeous; Paſſion is apt to ruffle; and Pride will fly out into Contumely and Neglect. Pride is ſo unſociable a Vice, and does all Things with ſo ill a Grace, that there is no cloſing with it. A proud Man will be ſure to challenge more than belongs to him. You muſt expect him ſtiff in his Converſation, fulſom in Commending himſelf, and bitter in his Reproofs. 'Tis well if his Favours are not turn'd into Injury and Affront; ſpoiled either by the Contemptuous way of doing, or by upbraiding after they are done. Such Behaviour as this frights away Friendſhip, and makes it ſtand off in Diſlike and Averſion. Friendſhip, though not nice and ex-

ceptious, yet must not be coarsely treated, nor used with Distance or Disdain. A Correspondence managed at this Rate, may be supported by Necessity, but never by inclination. The *Man* may be kept for some time, but the *Friend* is lost. Friendship, to make it true, must have *Beauty* as well as *Strength*: Charms to *endear*, as well as *Power* to *supply*. An obliging Air is a Circumstance of great Moment. 'Tis a good Sign of a benevolent Mind; which to speak properly gives the whole value to a Courtesy. To improve the *Relation*, there must be a Willingness to receive a Kindness, as well as to do one. He who always refuses, taxes the Profferer with Indiscretion; and declares his Assistance needless.

An inoffensive Pleasantness is another good Quality for the same purpose. This Talent enlivens Conversation, and relieves Melancholy, and Conveys Advice with better Success than naked Reprehension. This guilding of the Pill, reconciles the Palate to the Prescription, without weakning the Force of the Ingredients. And he that can cure by Recreation, and make Pleasure the Vehicle of Health, is a *Doctor* at it in good Earnest.

Phil. Spare me a Word, or I shall lose the Opportunity of a Question. 'Tis said That Friendship either finds People equal

or

or makes them so: Do you think it so much a Leveller as this comes to?

Soph. No. There is no more necessity for an Equality of *Condition*, than that their Knowledge, or Stature, should be of the same Proportion. I confess where the Difference is considerable, the Invitation must be the fairer. A Man must stoop his Hand for his Friend, and raise him up towards his own Ground. The Advantage must be laid asleep. There must be no challenge of Superiority, or discountenancing of Freedom, on the one hand: Nothing of Envy, or Repining, on the other. In my Opinion, Disparity in Age, seems a greater Obstacle to an intimate Friendship than inequality of Fortune. For the Humours, Business, and Diversions, of young and old Men, are generally very different. So that if they use a full Freedom, and let their Inclinations strike out, they will displease; if they balk them, they'll be uneasy. Besides, the Occasion of these different Thoughts, is not to be removed. A wealthy Person may cure the Indigence of his Friend, and make him as Rich as himself, if he pleases. But Age and Youth cannot be *made over*, or adjusted. Nothing but *Time* can take away Years, or give them. However, this Impediment does not always take place: *Socrates* and *Alcibiades* may serve for an Instance. And old

Lælius profeſſes he had an extraordinary Kindneſs for ſeveral young People.

Phil. Now if you pleaſe to the Extent of the *Office.* How far is a Man obliged to ſerve his Friend?

Soph. As far as he is able, and the Intereſt of the other requires it. As far as Opportunity, Diſcretion, and former Preingagements will give leave. To *Break* upon the Score of Danger, or Expence, is to be mean and narrow Spirited. Provided always the Aſſiſtance may be given without undoing a Man, or prejudice to a third Perſon; without Violations of Conſcience, or Honour. Where the thing is unlawful, we muſt neither Ask, nor Comply. All Importunities againſt Juſtice, are Feveriſh Deſires, and not to be gratified. Where Virtue is not made the Meaſure of a Correſpondence, 'tis no better than that of Thieves and Pyrats. 'Tis a ſcandalous Excuſe to ſay, I murther'd a Man, or betray'd my Country, at the Inſtance of a Friend. When Principles and Duty lie thus at the Mercy of a little Ceremony, we are likely to have a good Time on't! He that would engage me unwarrantably, takes me for an ill Perſon. His Motion is an Affront; and I ought to renounce him for the Injury of his Opinion.

Phil. I am perfectly of your Mind; and ſhall go on to another Queſtion. Is it fair to conceal

conceal any thing from a Friend? Or must the Communication be entire, and without Limitation? Are not *Secrets* in Reserve, ungenerous Suspitions; and inconsistent with the Confidences of Friendship?

Soph. 'Tis possible some People have strain'd Courtesy in this point: And made their good Nature over-ballance their Caution. My Answer, since you are pleased to ask it, is This: Whatever my Friend is concerned to know, I ought to acquaint him with; and stand the hazard of the Discovery. But in other Cases, a Man may be allowed to keep a Corner of his Soul to himself. While the *Secret* is lodged at Home, it can never hurt me. For 'tis certain I shall always be true to my own Interest; and have a Kindness for my self: But I cannot so well *Ensure* the Constancy of another. And why then should I put my self in his Power to no Purpose?

To dispatch the whole Point. As far as Prudence and Justice will permit, we ought to use a Friend with all the Frankness and Generosity imaginable. There must be no stinting of Inclination, no computing upon Favours; for fear we should do more than we receive. This is to *State Accounts*, and looks more like Merchandize than Friendship. Exactness, and Management, and Observation, is a Sign of Indifferency and Di-

ſtruſt. It may do well enough among Strangers, but a Friend ſhould be treated at a nobler Rate; and uſed with more Confidence and Affection. We ſhould examine his Occaſions, and prevent his Deſires, and ſcarce give him time to think he wanted an Aſſiſtance. A forwardneſs to oblige, is a great Grace upon a Kindneſs, and doubles the intrinſick Worth. In theſe Caſes, that which is done with *Pleaſure*, is always received ſo.

To paſs on to the Advantages of Friendſhip: Now theſe are ſo noble, and ſo neceſſary, that Empire it ſelf is inſipid without it. *Auguſtus*, and *Tiberius*, had Loftineſs enough in their Temper, and affected to make a Sovereign Figure; and had their Nature been more independent, would have liked a *Solitary* Pride very well. But this diſtance would not do their Buſineſs. They were glad to part with the Singularity of their State in ſome Meaſure; to lay their Majeſty aſide; and to purchaſe Freedom and Familiarity at the Expence of Prerogative. Where they ſaw the Diſpoſition agreeable, they made no Scruple to raiſe mean Subjects to the higheſt Honours, to qualifie them for Intimacy and Converſation. They found the Satisfactions of Greatneſs imperfect, without the Additions of Friendſhip. They thought themſelves unſafe

ſafe without the ſupports of *Truſt*; and uneaſy without the Permiſſions of Freedom. To appear in their *Robes* always, would be a troubleſome Piece of State. Unleſs they can be contented with the Happineſs of a Pageant, they muſt, to ſome Perſons at leaſt, condeſcend to the *Habit*, and wear the Humour of other Mortals.

'Tis ſomewhat Remarkable what *Commines* obſerves of *Charles* Duke of *Burgundy*: This Prince was ſo very reſerv'd, that he would impart his *Secrets* to No-body; eſpecially thoſe which troubled him moſt. Whereupon the Hiſtorian tells us, That this Cloſeneſs did *Impair, and a little Periſh his Underſtanding*. *Pompey*'s Ambition was as great as *Cæſar*'s; his Project was the ſame, but his Over-reſervedneſs undid him. He might have been Maſter of the Enterprize before *Cæſar*'s Competition: But he was ſo Myſterious, that his Party knew not what he would be at. And their having no Aim to direct and proportion their Aſſiſtance, was the Cauſe of his Miſcarriage. But beſides the Diſappointments attending this Humour, the Uneaſineſs of it muſt be almoſt inſupportable; eſpecially to thoſe who are in Buſineſs, or Trouble. Thoſe who have no Friend to diſcharge their Cares, and their Grievances upon, are (if one may uſe ſo hard an Expreſſion) a Sort

of *Cannibals* to themſelves; and prey upon their own *Vitals*. A ſwelling Diſcontent is apt to Suffocate and Strangle, without Paſſage. Whereas thoſe who live within the Communication of Friendſhip, have a Vent for their Misfortunes. They may ſafely go to the Bottom of the Matter, report the niceſt Caſe, and expoſe the affected part to Cure and Compaſſion. Friendſhip has a noble Effect upon all Accidents and Conditions: It relieves our Cares, raiſes our Hopes, and abates our Fears. It doubles our Joys, and divides our Griefs. A Friend who relates his *Succeſs*, talks himſelf into a new Pleaſure. And by opening his Misfortunes, leaves part of them behind him. Friendſhip, like ſome univerſal Medicine, works contrary ways; but always to the Benefit of Nature. And as the Union of *Bodies* fortifies the Action at Home, and weakens the Impreſſions of *Violence*, ſo there is a proportionable Improvement from the Union of *Minds*.

Neither is *Friendſhip* only ſerviceable to heighten our Pleaſures, and compoſe our Paſſions. 'Tis likewiſe of Sovereign Uſe to the Underſtanding. The Benefit of Converſation, if there was nothing elſe in it, would be no inconſiderable Improvement. Diſcourſe (without Enthuſiaſm) creates a *Light within* us, and diſpels the Gloom and Con-

Confusion of the Mind. A Man by tumbling his Thoughts, and forming them into Expressions, gives them a new kind of *Fermentation*; which works them into a finer Body, and makes them much clearer than they were before. A Man is willing to strain a little for Entertainment, and to *burnish* for *Sight*, and *Approbation*. The very Presence of a Friend, seems to inspire with new Vigor. It raises Fancy, and reinforces Reason; and gives the Productions of the Mind better Colour and Proportion. Conversation is like the Discipline of *Drawing out*, and Mustering; it acquaints a Man with his *Forces*, and makes them fitter for Service. Besides, there are many awakening Hints and Rencounters in Discourse; which like the Collision of hard Bodies, make the Soul strike *Fire*, and the Imagination sparkle: Effects not to be expected from a solitary Endeavour. In a Word, The Advantage of Conversation is such, that for want of Company a Man had better talk to a *Post*, than let his Thoughts lie Smoking and Smothering in his Head.

Another Advantage of *Friendship*, is the Opportunity of receiving good Advice: 'Tis dangerous relying upon our own Opinion. Affection is apt to corrupt the Judgment. Men, like false Glasses, generally represent their Complexion better than Nature has made

made it. And as they are likely to over-flouriſh their own Caſe, ſo their Flattery is hardeſt to be diſcover'd. For who would ſuſpect ſuch Treachery at Home? Who would imagine his Reaſon ſuborn'd againſt his Intereſt; and that himſelf was guilty of putting Tricks upon himſelf: Now nothing is ſo effectual to reſcue a Man out of his own hands, as the plain Dealing of a Friend. For Inſtruction from Books, ſtrikes the Imagination more faintly, than that which is delivered *Viva voce*. And obſerving reſembling Miſcarriages in others, may miſlead us by the diſparity of the Inſtance. Beſides, People are not fond of ſearching after their own Faults. To lie poring upon their Imperfections, and Deformities, is a dull Entertainment. A Man has no Pleaſure in proving that he has plaid the *Fool*: And therefore had rather go upon any other Diſcovery. Accordingly we may obſerve, That they who are too Bigg, or too Wiſe, for Admonition, do a great many ill, unbecoming, and ridiculous Things. As for *Buſineſs*, the aſſiſtance of a *Friend* is moſt uſeful; to form the Undertaking, and ſecure the Steadineſs of the Conduct. In matters of Moment, our Hopes and Fears are commonly ill ballanced. A Man is apt to be too eagerly engaged, to make juſt Remarks upon the Progreſs and Probability of

of Things. Nothing ſo proper as a judicious *Friend* in ſuch a Caſe; to temper the Spirits, and moderate the Purſuit: To give the Signal for Action, to preſs the Advantage, and ſtrike the Critical Minute.

Foreign Intelligence may have a *Spy* in it, and therefore ſhould be cautiouſly received. Strangers (I call all ſuch excepting *Friends*) are often Deſigning in their Advice, and make a Property of their *Client.* And though their Inclinations are hearty, they may give wrong Meaſures, by miſtaking the Caſe. An old *Friend* has the whole Scheme in his Head. He knows the Conſtitution; and the Diſeaſe, the Strength and the Humour of him he aſſiſts: What he can do, and what he can bear. And therefore none ſo fit to preſcribe; to direct the Enterprize, and ſecure the *Main-Chance.*

Farther: *Friendſhip* is not confined to the conſulting Part; it comes in likewiſe at the Execution. Some Caſes are ſo nice that a Man cannot appear in them himſelf, but muſt leave the Soliciting wholly to his *Friend.* For the purpoſe: A Man cannot Recommend himſelf without Vanity, nor Ask many times without Uneaſineſs. But a kind Proxy will do Juſtice to his *Merits*, and relieve his Modeſty, and effect his Buſineſs; and all without Trouble, Bluſhing, or Imputation.

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These Considerations ought to make Friendship sacred, and guard off all Injury and Misunderstanding. 'Tis great Folly, as well as Injustice, to break off so noble a Relation; especially one which has stood the Test of a long Experience. For Friendship is one of those few Things which are the better for the *Wearing*. *Alphonsus* the Wise, King of *Aragon*, tells us, That *all the Acquisitions and Pursuits of Men, excepting Four, were but Bawbles*; i. e. *old Wood to Burn, old Wine to Drink, old Books to Read, and old Friends to Converse with.*

To part with a tried Friend without great Provocation, is unreasonable Levity. It looks as if a Man's Spirits were turned Eager, and his good Humour worn out. Such Inconstancy of Temper, seems to be govern'd by Caprice, and Curiosity; and to turn more upon Interest than Affection. An ambiguous Expression, a little Chagrin, or a start of Passion, is by no means enough to take leave upon. The best People cannot be always Even, Awake, and Entertaining. No person performs at this rate of Exactness, and therefore should not require it. The Accidents of Life, the Indispositions of Health, the Imperfections of Reason, ought to be allow'd for. A *Paradisiacal* Temper is not to be expected from *Postdiluvian* Mortals. The bare Inequality

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of the *Seaſons*, is enough to give one the Spleen. And therefore your *Iſlanders* ought to bear with their Friends, more than thoſe that live upon the *Continent*. A Man that would make the Beſt on't, muſt live under the *Æquator*: And in that ſteady *Climate*, he may poſſibly find People always in the *Humour*. To be ſerious: Nothing but plain Malevolence can juſtify Diſunion. Malevolence ſhewn either in a ſingle Outrage unretracted, or in habitual *Ill-nature*. Such Behaviour, I confeſs, is a notorious Breach of Articles; it ſtrikes at the Fundamentals, and makes a Correſpondence impracticable.

When the Engagement proves thus unlucky, the way is to draw off by Degrees, and not to come to an open Rupture. Let the Acquaintance be Decently buried; and the Flame rather *Go out*, than be *Smother'd*. For as *Cato* well obſerves, though in the Phraſe of a Taylor, *Friendſhip* ought not to be *Unrip'd*, but *Unſtitch'd*.

OF POPULARITY.

Popularity, is a courting the Favour of the People by undue Practices, or for unwarrantable Ends. By the *People*, I mean those who are under the Government of false Reasoning, or vitious Inclinations, let their Condition be what it will. The Popular Man's Designs are Power, Wealth, Reputation, or all togetherr. He that is conscious how much his Vanity exceeds his Force, and that his Merit will never carry up to his Ambition; if he gets but a favourable Juncture, and a rising Ground, to Work he goes. He pretends a great Concern for his Country, and a more than ordinary Insight into Matters. Now such Professions as these, when they are set off with somewhat of Gravity and Figure, especially when they are recommended by a *Treat*, are very proper to dispose an Audience to hear Reason. So that now he ventures to acquaint them with the *Secret* of their Privileges. That the People are the Original of Power: That Government is always convey'd with an Implication of Trust,

Truſt, and Reſervation: That Governours are only the Executors and Adminiſtrators of the Peoples *Will*: That in ſtrict Reaſoning, 'tis a nobler Prerogative to give a Crown than to wear it: That the Pomp of Princes is nothing but the *Livery* of the Subjects Bounty; and that the greatneſs of the *Wages*, ought not to exempt them from the Condition of a *Servant*. This, with a little Flouriſh about Miſcarriages and Arbitrary Deſigns, is ſtrangely Taking. He that has ſuch a burning Zeal, and ſprings ſuch mighty Diſcoveries, muſt needs be an admirable Patriot. What can a civil People do leſs than reſign themſelves up to his Conduct; and preſent him with their Underſtandings?

To come from the *State* to the *Church*: He that would be an Agreeable Eccleſiaſtick, muſt ſurvey the Poſture of Things; examine the Ballance of *Intereſt*; and be well read in the Inclinations and Averſions of the Generality: And then his Buſineſs will be to follow the Loudeſt Cry, and make his Tack with the Wind. Let him never pretend to Cure an Epidemical Diſtemper, nor fall out with a Faſhionable Vice, nor queſtion the Infallible Judgment of the Multitude. Let him rather down with a Sinking Faction, charge a Straggling Party, and hang upon a broken Rear. Let him

him Declaim againſt a Solitary Errour, and Batter a Publick Averſion, and Preſs the People upon thoſe Extremes, to which of themſelves they are too inclinable. And when Fears and Jealouſies become clamorous, when Diſcontents run high, and All grows Mutinous and Mad; then eſpecial Care muſt be taken not to dilate upon the Authority of Princes, or the Duties of Obedience. Theſe are dangerous Points, and have ruined many a good Man, and are only to be handled when there is leaſt Occaſion. There are other nice, though inferiour Caſes, in which a Man muſt guard, if he intends to keep fair with the World, and turn the Penny. For the purpoſe: If he is in the City, he muſt avoid haranguing againſt Circumvention in Commerce, and unreaſonable impoſing upon the Ignorance or Neceſſity of the Buyer. If you meddle with *Diana of the Epheſians*, you muſt expect to loſe *Demetrius*'s Friendſhip. The Dues will come in but heavily at this Rate: But to be ſure all the Voluntary Oblations in *Preſents* and *Reſpect*, are abſolutely loſt. We are a Trading *People*, (ſay ſome of us) and muſt have no interfering between Buſineſs, and Religion. If the *Pulpits* and the *Exchange* will not Agree, we muſt live, and there is an End on't.

To proceed: If his *Cure* lyes among the Lawyers. Let there nothing be said against Entangling Property, Spinning out of Causes, squeesing of *Clients*, and making the *Laws* a greater Grievance than those who break them. No Rhetorick must be spent against Defending a known Injustice, against Cross-biting a Country Evidence, and frighting him out of Truth, and his Senses. 'Tis granted, that Touching sometimes upon these Heads, is the only way to improve the Audience: Such Plain dealing would either Recover, or Disarm them: Reform the Men, or Expose the Practice. But then you'll say, this Method goes too much to the Quick. This *Divinity* may bring the *Benchers* upon the *Preacher*, and make him fall under Censure and Discountenance. Now a person of Discretion will take care not to Embarras his Life, nor expose himself to Calumny, nor let his Conscience grow too strong for his Interest, upon any account.

To speak generally: A Popular Man always swims down the Stream: He never crosses upon a prevailing Mistake, nor Opposes any Mischief that has Numbers, and Prescription on its side. His Point is to steal upon the Blind side, and apply to the Affections: To flatter the Vanity, and play upon the Weakness of those in Power,

er, or Interest; and to make his Fortune out of the Folly of his Neighbours.

Not that 'tis a Commendation to be of a Morose and Cynical Behaviour; to run counter to the Innocent Humours and Customs of Mankind; to be Coarse or Unseasonable in Admonition; or to avoid the good Opinion of People, by Rustick Incompliance, by Peevishness or Singularity. But then neither ought a Man to *Please* another to his Prejudice, to fortify him in an Errour by an Over-officiousness, and to Caress him out of his Safety and Discretion.

And after all, the Success is no such mighty Matter. If one considers, he'll find as little Credit as Conscience in the Purchase.

For what sort of Reputation must that be which is gained by Methods of Infamy? to debauch Mens Understandings in order to procure their Good Word, is a most admirable Testimony of our Worth! A Blind Man must needs be a fit Judge of Proportions and Colour. These *Patents* of *Honour*, which are granted thus by *Surprize*, are always recalled when the Party is better Advised. The Esteem gained this way, like a Love-Potion, works more by the Strength of Charm, than Nature; and if ever the Person recovers, the Hatred will be much greater than the Affection.

The Truth is, if there was no Foul Play uſed, or the Artifice undiſcovered, there would not be much to brag of. For an Univerſal Applauſe, is ſeldom little leſs than two Thirds of a Scandal. A Man may almoſt ſwear he is in the *Wrong*, when he is generally Cryed up. Either Incapacity or Prejudice, Negligence or Impoſture, diſorders the Judgment of the Multitude. Their Underſtandings are often too Weak, or their Paſſions too Strong to Diſtinguiſh Truth, or pronounce upon the Right of the Caſe. If a Great Man happens to make a falſe Step, and ſtrikes out into a Sudden Irregularity, he needs not queſtion the Reſpect of a *Retinue*; How is an Exploit of this Nature celebrated by the Crowd, and ſhouted home with the Pomp of a *Roman* Triumph? In fine: To endeavour not to *Pleaſe*, is Ill-nature; altogether to Neglect it, Folly; and to Over-ſtrain for it, Vanity and Deſign.

A

A THOUGHT.

IN A DIALOGUE

BETWEEN

Hylarchus and *Lucretianus*.

Hyl. I Have often thought what it is to *Think*; and the more I preſs the Enquiry, the farther I am from Satisfaction. The Operations of the *Mind* are ſo peculiar, ſo foreign to all the other Appearances of Nature, that 'tis hard to aſſign them a proper Original. Without *Thinking*, we can have no Senſe of *Being*; and with it, we are we cannot tell what. So that the ſame Faculty ſeems to make us acquainted with, and Strangers to our ſelves.

Luc. I am ſurpriz'd to find you entangled in ſo ſlender a Difficulty. *Thinking*

every Body knows is the work of the *Brain:* That is the Forge in which all the Speculations of the Understanding, and the Appetites of the *Will*, are hammer'd out.

Hyl. I confess Possibilities go a great way. But in my Opinion, the *Brain* has a very unpromising Aspect for such a Business. It looks like an odd sort of Bog for *Fancy* to paddle in. When I can see People tread *Sense* out of Mud, as they do Eels, then I may be inclined to believe that *Brains* and *Reasoning* are of Kin; in the mean time I desire to be excused.

Luc. I'm sorry your Conceptions are so Unphilosophical. You seem to forget that the *Brain* has a great many small *Fibres*, or Strings in its Texture; which according to the different Strokes they receive from the *Animal Spirits*, awaken a correspondent Idea, and give us those Notices of Things which we call *Thoughts.*

Hyl. A little clearer, if you please.

Luc. You must know then, that the Nerves, which have their Origin in the *Brain*, are branched into a great many fine Subdivisions, and spread upon all the Surface of the Body. These are the Chanels in which the Animal Spirits move: So that as soon as any foreign Object presses upon the *Sense*; those *Spirits* which are post-

posted upon the Out-guards, immediately take the Alarm, and scower off to the *Brain*, which is the Head-Quarters, or *Office* of *Intelligence*, and there they make their Report of what has happen'd.

Hyl. I suppose they return loaden like Bees, and disburthen themselves in the *Cells* much after the same manner?

Luc. I have told you the Information is convey'd by striking upon the *Fibres*, and giving them a particular Bent; which imprints the Character of the Object upon the Mind.

Hyl. I should almost as soon imagine, that the striking A Viol with a Bow, should entertain the Instrument with its own Musick. But as I remember, some say the *Spirits* Tilt so violently, that they make Holes where they strike; which are no sooner open, but the *Ideas* run into them as fast as may be. And after they have lain there a little while, grow as drowsy as Dormice, unless they are roused by a new Summons. By the way, What are *Animal Spirits*? methinks they perform strange Things.

Luc. They are a kind of little Pellets, wrought of the finer parts of the Blood.

Hyl. Then I perceive they are Bodies all this while.

Luc. Yes, But admirably furnish'd for Dispatch and Intelligence.

Hyl. Let them be as Sleek, and well Timber'd, as those Atoms *Epicurus* made his *Soul* of; yet I'm afraid they are not altogether qualify'd for that Office you have put them in. For supposing a Bird sits before me; these *Mercurys* immediately run up to the Center of *Sensation*, to give an Account of what is arrived. Now in doing this, either every single *Animal Spirit* must convey a whole *Representation*, which would multiply the Object, if not overload the Carrier; or else they must divide the Image amongst them, and so lug off every one his share. This I confess is the more equal way: But then when they have taken the Object to pieces, how they will set it together again, is hard to imagine. For they cannot strike all upon one Point; and if they could, they would jumble the Proportions, and run the Object all on heaps; where the later Impression would go near to deface the former. But if they impinge upon different Parts, and make every Part sensible with the Stroke; 'Tis true then they have it among them, but which way the Whole should emerge, is still incomprehensible. For suppose the Image was painted in Order, without any Dislocation, vacant Intervals, or Interlop-

ing;

ing; yet the parts of the *Fibres* being distinct, and impregnated by distinct Spirits, they can account no farther than their share of Motion reaches: And therefore how they should club their particular Informations into a common Idea, is inconceivable. For instance: If a Cake is broken among twenty People, though there may be nothing lost in the Division, yet 'twill be next to impossible for each Person, from the view of a single fragment, to understand what Relation either in Site, or Magnitude his proportion bears to the whole. Besides, if any of the returning *Spirits* should happen to fall foul upon others which are *outward Bound*; (which is not unlikely:) These Counter-motions would over-set them, or occasion a latter Arrival; either of which Accidents would maim the Image, and make it imperfect.

These Rubs you see will lie in the way of *Sensation*: But then in the Business of *Imagination*, the difficulty is still greater. For here are no external Impressions to begin the *Motion*. 'Tis true, outward Objects will make us perceive them, whether we will or no. But the Exercises of *Imagination* are oftentimes purely voluntary. When the Passions are not violent, we may check or quicken, change or extinguish the Operation as we please. Now I would gladly

ly know the main Spring of the Motion. What Power it is which opens the Scene, and gives direction to the whole Management; which chalks out the Course of the *Spirits*, and limits their Commission, both as to Time, and other Circumstances of Action?

Luc. I perceive you imagine a *Mechanical* Solution impossible. But if you examined the exquisite fineness of the *Animal Spirits*, and the exact proportion between them and the *Fibres*, to give and receive Impressions, I believe you would alter your Opinion: Especially considering this Hypothesis is supported by matter of *Fact*.

Hyl. We'll examine your matter of *Fact* afterwards. At present let me tell you, since both the *Fibres*, and *Spirits*, are *Material*; I think it impossible for them to produce Effects, so much above the Vigour of the Cause. You may as well expect that two Bowls should grow sensible by *Rubbing*; As that the Rencounter of any *Bodies*, should awaken 'em into *Perception* and *Reasoning*. The whole Force of *Mechanism*, consists in *Matter* and *Motion*. *Matter* is nothing but *Extension*, that is, Length, Breadth, and Depth. And *Motion* implies no more than a change of Situation in the Parts of *Matter*. Now these two Ingredients, though ne-

never ſo well mix'd, will not riſe into the Compoſition of a Spirit. *Thoughts*, and *Dimenſions*, are the moſt incompatible, unreſembling things in Nature. To make the firſt out of the latter, is a harder Metamorphoſis than any is in *Ovid.* Who ever heard of an Ounce of Pain, an Inch of Deſire, or an Ell of Contemplation.

Luc. I ſuppoſe you fancy if *Matter* and *Motion* can make a *Thought*; a *Thought* may make *Matter* and *Motion.*

Hyl. Why not? what ſhould hinder this *Mercury* from being fix'd after Sublimation, and thrown back into its former ſtate? But as this won't do, ſo neither will the other. Take a Body and run it through all Shapes and Changes; force it into all Climates, and bandy it through the Univerſe; yet like ſome young Travellers, 'twill come home as dull, and unthinking as it went out. For all this Buſtle amounts to no more than making the Parts and Motion greater, or leſſer than they were before; and giving them a new Neighbourhood.

Luc. I ſhould have fancy'd that when the Parts were broken fine, and curiouſly filed, a brisk touch of Motion would have quickned them into Thinking.

Hyl. Motion makes them *Think!* you may as well expect Diſcourſe from a Tempeſt, or Conflagrtion. And as for the fineneſs of

of Parts, if that ſignifies any thing, a Mite would have more *Senſe* than a Man. And to carry on the Improvement: One would think we might beat *Spice* till it felt the *Peſtle*; and with a good Flint and Steel, ſtrike *Conſciouſneſs* into a Tinder-box.

Luc. What makes you ſo poſitive againſt the Senſibility of *Matter*?

Hyl. Becauſe 'tis nothing but *Extenſion* variouſly figured.

Luc. Do you know all the *Affections* of Bodies? if not, why do you confine their Operations?

Hyl. If you ask me whether I know all the Effects which may reſult from all the poſſible Combinations of *Matter* and *Motion*: I anſwer, No; neither is it neceſſary. But this I know, That all your Tranſmutations can never hunt a Body out of *Extenſion*. You may divide, or conſolidate; alter the Superficies, the Bulk, or Place; quicken the Motion, or interrupt the Quiet; but after all 'will have Longitude, Latitude, and Profundity, in ſpite of Fate. The Conſequence is, That all the Revolutions in Nature can give it nothing more than different degrees of theſe Dimenſions. And what affinity has *Thinking* with ſuch *Attributes* as theſe? No more than there is btween a Syllogiſm and a *Yard-wand*. In a word: If Thinking is eſſential to *Matter*,

ter, then all *Matter* muſt *Think*; and if ſo, Stocks and Stones will come in for their ſhare of Privilege. But if all Matter does not *Think*, none can; for the Eſſence of all *Matter* is the ſame.

Luc. Does it imply a Contradiction for *Matter* to *Think*?

Hyl. Truly, in my Opinion, as much as for a Man to be a Horſe.

Luc. Why ſo? Does *Thinking* extinguiſh *Extenſion*?

Hyl. It extinguiſhes the Idea if you will; and that is ſufficient Proof it does not belong to the Thing.

Luc. Becauſe *Extenſion* and *Cogitation* are unallied in their Idea's, and this latter is not implied in the Notion of *Matter*, you conclude this Faculty does not belong to it.

Hyl. Yes; and with good Reaſon. For how can the Diſtinction of Subſtances be known, but by the different Properties and Operations which proceed from them; and which way can theſe be diſcovered, but by the diſtinct Notions and Sentiments we have of them?

Luc. Are you ſure your Idea of *Matter* is compleat?

Hyl. That the full Notion of *Corporeity* is compriz'd within the three *Dimenſions*, is as clear as that two and two makes four. To theſe *Dimenſions* add what Doſe of *Motion*

tion you pleaſe, and then you have raiſed the whole *Poſſe* of Mechaniſm. And when you have Diſciplined it in all Poſtures, and Figures, 'twill be *Matter* and *Motion* ſtill. For you may better ſuppoſe, That a Mouſe may produce an Elephant, than that *Matter* and *Motion* ſhould propagate out of their own *Species*. Now theſe two Principles fall vaſtly ſhort of the Notion of *Conſciouſneſs*; and are no more like *Perception*, than Colours reſemble Sound.

Luc. You take the Differences of Idea's for demonſtrations of diſtinction in things; will that hold?

Hyl. Yes, or elſe we have nothing to truſt to. If clear and diſtinct *Perception*, is not the infallible *Mark* of Truth, 'tis impoſſible to know any thing. For all Reaſoning is at laſt reſolved into Self-evident Principles: Now theſe Magiſterial Propoſitions don't Diſpute for Belief, but demand it: They flaſh Conviction ſo Powerfully that there is no reſiſting them, unleſs you will ſuppoſe our *Faculties* are falſe: And then it will be Madneſs to argue about any thing. To return: Don't you think the *Whole* is greater than any *Part* of it?

Luc. I allow it an indiſputable Axiom; what follows?

Hyl.

Hyl. Why as plain and as primary a Truth as it appears, 'tis but a Conſequence of what I mentioned before.

Luc. What, that a Diſtinction of Idea's infers a Diſtinction in Things.

Hyl. Yes. For do but attend, and you'll find that the reaſon why you pronounce the *Whole* bigger than a *Part* is becauſe the firſt takes up a greater room in the Notion, and includes a more comprehenſive *Reality*, than the latter.

Luc. It ſeems then the Functions of *Life* and *Reaſoning*, proceed from an *immaterial* Subſtance; and that the *Body* and *Spirit*, are perfectly diſtinct.

Hyl. Nothing more certain: And if a Spirit has no *Extenſion*, it can have no Parts: from hence it becomes indiviſible, and thence immortal.

Luc. I own theſe Conſequences are very clear: but then they are embarraſſed with ſome appendent Difficulties which ſhock a Man's Underſtanding.

Hyl. Look you! we muſt not let go manifeſt Truths, becauſe we cannot anſwer all Queſtions about them. Objections are no good Evidence againſt poſitive Proofs. This ſcrupulous way would make us deny our Senſes: For there is ſcarcely any thing we meet with, but puts our Reaſon to a ſtand, in

in ſome Circumſtance or other: But pray where does the Pinch lie?

Luc. Why, by this Scheme all Communication between Soul and Body is cut off; and yet nothing is more certain than that Thoſe two maintain a large Correſpondence. You ſee we move our Limbs at our Pleaſure, and receive various Impreſſions according to the objects of Senſe, and the Habits of Conſtitution. But how the Soul can move the Body, or be affected by it, without Extenſion, is paſt my comprehenſion. For all Motion is perform'd by Reſiſtance, and Reſiſtance ſuppoſes Contact, Contact requires a Superficies, and this implies Extenſion; ſo that where Extenſion is abſent, the other Requiſites muſt fail of Courſe: At this rate, a Soul may as ſoon puſh down a Church-Steeple, as ſtir a ſingle Atom.

Hyl. I confeſs I can't tell you how this Affair is managed. 'Tis poſſible the Soul does not move the Body at all.

Luc. How then comes it to paſs that Motion is ſo perpetually conſequent to our Will? For the Purpoſe: When I have a Mind to walk, the Muſcles are immediately put into a Poſture of Travelling, and do their Office at the leaſt Notice imaginable.

Hyl.

Hyl. I believe this myſterious Correſpondence depends on the Laws of the Union; which by Sovereign Appointment are order'd to conſiſt in a certain Reciprocation of *Thoughts* and *Motions*, and ſo *vice verſa*.

Luc. You mean, when I would move my Finger, God directs the Organ for ſuch a Performance: And on the other hand, gives me Ideas ſuitable to the Preſence of ſenſible Objects, and to the State of the *Union*.

Hyl. Right.

Luc. But why do you make uſe of this Suppoſition? Do you believe the Power of Exciting *Motion* exceeds the Force of the Soul?

Hyl. 'Tis not improbable it may. For if this Privilege lay within our reach, one would imagine we ſhould know ſomething more of the Manner of uſing it. But I don't pretend to determine any Thing.

Luc. You don't think it impoſſible for a *Spirit* to move Matter?

Hyl. By no means: If it were, there would be no ſuch Thing as *Motion*. For *Extenſion* implies no Neceſſity of being Moved: It ſuppoſes no more than a bare Capacity for ſuch an Event. Now that Power which brings this Poſſibility into Act, muſt be ſomething diſtinct from *Matter*. Be-

ſides: The Regularity of Motion, viſible in the great Variety and Curioſity of Bodies, and the conſtant and even Revolutions of ſome of them, is a Demonſtration that the whole Maſs of *Matter* is under the Conduct of a mighty *Intelligence*.

Luc. By your Reaſoning, I conceive you believe that the Power of *Motion*, is either an incommunicable Perfection of the Supreme *Being*, or elſe a ſort of Prerogative Royal, which he is pleaſed to keep in his Hands, that we may be the more ſenſible of our dependance.

Hyl. I think that Opinion not improbable. You know the Apoſtle tells us, That *in Him we Live, Move, and have our Being*: Which Words 'tis likely will bear a more Literal Senſe than is uſually imagined.

Luc. May be ſo. But to return: If *Matter* be ſo uncapable of *Thinking*, as ſeems to have been proved; How comes it about that the Operations of *Senſe*, and *Reaſon*, vary ſo much according to the Diſpoſition of the Organs? For if the Muſick does not depend on the Inſtrument, what's matter whether 'tis in Tune, or not? Now you know any conſiderable Degrees of Sickneſs, or Age, flat the Senſes, extinguiſh the memory, and weaken the Underſtanding: So that the Vigour of the Mind ſeems almoſt ſtifled under theſe Corporeal Oppreſſions.

Hyl.

Hyl. I grant the Powers of *Senſation* are contracted or enlarged, made keen or languid, according to the Temper of the *Body*. But 'tis likely theſe Circumſtances are no more than occaſional Cauſes of this Variety. My Meaning is, That there is no natural Connexion between *Thought* and *Matter* and *Motion*: Or that the Soul and Body do not act by direct Force upon each other. 'Tis true, *Senſations* and Paſſions, ſeem to depend upon a particular Set of *Motions*: And the Body, on the other hand, ſeems to fall into different Poſtures by the Orders of the Mind; yet theſe effects may not reſult from any mutual Agency, but meerly from the Will of a third Power. That this ſuppoſition is poſſible, needs no proof: That 'tis matter of Fact, ſeems likely; becauſe the two Parties are ſo eſſentially foreign and diſſimilar, that they ſeem uncapable of entertaining any Commerce by virtue of their own Strength.

Luc. If the Operations of Life have no immediate dependance on the Quality of the Organ; why are our Senſes worn up with Age, and decay with the viſible Parts of the Body?

Hyl. When the common Period of the *Union* is almoſt expired, 'tis likely Providence gives us notice of it by ſuch ſenſible

Declenſions, that we may diſengage from the World by Degrees, and prepare the better for ſo great an Alteration.

Luc. Why does *Pain* follow from Obſtructions, Diſlocation, Diſcontinuity, *&c.* and Pleaſure from thoſe Actions which ſupport the Frame?

Hyl. To encourage us to keep the Body in repair, and to prevent Diſſolution.

Luc. Your anſwering in the *Final* Cauſe, makes me believe you are at a Loſs for the *Efficient*.

Hyl. As to that, 'Tis probable the Divine Oeconomy has ſetled ſuch an interchangeable Train of *Thoughts*, and *Motions*, between Soul and Body; that as ſoon as the occaſional Hints ſpring out, the other will as conſtantly follow, as if they were produced by the moſt immediate *Cauſality*. For Inſtance: If I cut my Finger, I ſhall as certainly feel Pain, as if my Soul was coextended with the Limb, and had a Piece of it ſawn through. So when I am diſpoſed to Strike, the Action will be performed with the ſame Force and Regularity, as if it was conducted, and puſhed on by the *Will*, in the moſt corporeal Manner.

I mention this both to illuſtrate the Point, and to ſhew that we ought to guard upon both Parts of our Compoſition: That there may be nothing done which is unbecoming

becoming, or disagrees with the Intendments of Providence.

Luc. If the Soul and Body have no intrinsick or essential Aptness to take or receive Impressions from each other; why is the Structure of the later so curiously Framed? Why is there such variety of Parts, and such admirable Proportion: By your Scheme the Soul might have the same compass of *Sentiment* and *Perception*, and do every jot as well, if it were united to a Clod.

Hyl. So it might, though it had never an Atom belong to it. However your Question about the Curiosity of the Body, may be answer'd by saying, 'That 'tis probably so framed to shew the Wisdom and Power of the Architect, and to heighten the Beauty and Dignity of the Creature.

Luc. Do you say the Soul may be as happy without a Body, as with it?

Hyl. I say 'tis possible to be so. Though God may order it otherwise, if he pleases; as in Effect he has done with respect to the Resurrection. But let this last Dispute lie undecided. And before I take my leave, I can't but observe to you, that there are a great many strange Appearances in *Thoughts*, Methinks, if it might be, I would gladly understand the Formation of a Soul, run it up to its *Punctum Saliens*, and see it beat

the first *conscious* Pulse. These *Thoughts* whence do they arise? What Stuff are they made of? And what Vigour is it that gives them such an Instantaneous Production? They are conceived in full Maturity, and step into Perfection at first. They scorn the Gradations of *Bodies*, and the heavy Successions of *Motion*. They gain the Race at a Start, out-stretch the Speed of Gunpowder, and *Distance* Light and Lightning.

Luc. If they come up in that Perfection, why are some *Thoughts* said to be unfinished, and to require the working off with Labour and Time?

Hyl. I grant you Projects, Harangues, and Chains of Reasoning, are not so quickly Wrought up. They include Multitude, and Order, and Choice; and therefore must have some Leisure for Ranging and Invention. But as to single Ideas, Inconnexions, and slight Touches, my Observation holds good. For pray what time does it take to raise the Notion of a Mountain? Or to *Think* from *England* to *Japan*? A Man may set both the *Poles* together in his Head, without trouble; and Clutch the whole *Globe* at one Intellectual Grasp, if he pleases. To go on: Methinks the Conveyance and Disposition of Things in the Mind, is very extraordinary. What Faculty is it which takes the Model of the largest

largeſt Objects, and draws the Picture in Little? That reconciles all diſagreeing Qualities, and lodges Sympathy and Antipathy, Fire and Water, together without diſturbance? That contracts the Intervals of *Space*, unites the Diſtances of Time, and draws *Paſt*, *Preſent*, and *Future*, into a ſingle View? How comes it to paſs that ſuch an infinite Number of Things are placed with ſuch Order and Diſtinction in the *Memory*, notwithſtanding the Tumults and Confuſions, Marches, and Counter-marches, of the *Animal Spirits*? What room is there for ſuch variety of *Characters*, and length of *Records*? What is the reaſon ſome remarkable Paſſages will remain freſh and entire for Sixty Years together; when all the Furniture of the Head has been often renewed in that Period?

Luc. I confeſs I can't explain the *How* to you, unleſs the impregnated *Fibres*, or *Spirits*, at their going off, depoſit their *Charge* with thoſe that remain.

Hyl. They are very juſt if they do ſo: But I am afraid this handing of *Notions* from one Piece of Brain to another, is ſomewhat unintelligible. In ſhort, if you reflect upon the Liberty of *Thought*, the Extent, the Abſtractions, and all the Singularities of its Operations; you'll be obliged to aſſign it a nobler Original than *Matter* and *Motion*.

Luc. I am ſatisfied with what you ſay; and upon a through View, I find the Syſtem of a *Mechanical Soul*, wretchedly ridiculous.

Hyl. All the Branches of Scepticiſm are ſo. If the Succeſs of our *Hobbiſts* were no better than their Reaſoning, they would have few Diſciples. But ſome People are willing to be impoſed upon. For looſe Practices muſt have ſupporting Principles, otherwiſe there will be no Quiet.

Adieu.

OF THE ENTERTAINMENT OF BOOKS.

THE Diverſions of *Reading*, though they are not always of the ſtrongeſt Kind, yet they generally Leave a better Effect than the groſſer Satisfactions of *Senſe*: For if they are well choſen, they neither dull the Appetite, nor ſtrain the Capacity. On the contrary, they refreſh the Inclinations, and ſtrengthen the *Power*, and improve under Experiment: And which is beſt of all, they Entertain and Perfect at the ſame time; and convey Wiſdom and Knowledge through Pleaſure. By *Reading* a Man does as it were Antedate his Life, and makes himſelf contemporary with the Ages paſt. And this way of running up beyond ones Nativity, is much better than *Plato*'s *Pre-exiſtence*; becauſe here a Man knows ſomething of the *State*, and is the wiſer for it; which he is not in the other.

In converſing with Books we may chuſe our Company, and diſengage without Ceremony or Exception. Here we are free from the Formalities of Cuſtom, and Reſpect: We need not undergo the Penance of a dull Story, from a Fop of Figure; but may ſhake off the Haughty, the Impertinent, and the Vain, at Pleaſure. Beſides, Authors, like Women, commonly Dreſs when they make a Viſit. Reſpect to themſelves makes them poliſh their Thoughts, and exert the Force of their Underſtanding more than they would, or can do, in ordinary Converſation: So that the Reader has as it were the *Spirit* and *Eſſence* in a narrow Compaſs; which was drawn off from a much larger Proportion of Time, Labour, and Expence. Like an Heir, he is born rather than made Rich; and comes into a Stock of *Senſe*, with little or no trouble of his own. 'Tis true, a Fortune in Knowledg which *Deſcends* in this manner, as well as an inherited *Eſtate*, is too often neglected, and ſquandered away; becauſe we do not conſider the Difficulty in Raiſing it.

Books are a Guide in Youth, and an Entertainment for Age. They ſupport us under Solitude, and keep us from being a Burthen to our ſelves. They help us to forget the Croſſneſs of Men and Things; compoſe our Cares, and our Paſſions; and lay

lay our Diſappointments aſleep. When we are weary of the *Living*, we may repair to the *Dead*, who have nothing of Peeviſhneſs, Pride, or Deſign, in their Converſation. However,

To be conſtantly in the *Wheel* has neither Pleaſure nor Improvement in it. A Man may as well expect to grow ſtronger by always *Eating*, as wiſer by always *Reading*. Too *much* over-charges Nature, and turns more into Diſeaſe than Nouriſhment. 'Tis Thought and Digeſtion which makes Books ſerviceable, and gives Health and Vigour to the Mind. Neither ought we to be too Implicit or Reſigning to *Authorities*, but to examine before we *Aſſent*, and preſerve our Reaſon in its juſt Liberties. To walk always upon *Crutches*, is the way to loſe the Uſe of our Limbs. Such an abſolute Submiſſion keeps us in a perpetual *Minority*, breaks the *Spirits* of the Underſtanding, and lays us open to Impoſture.

But Books well managed afford Direction and Diſcovery. They ſtrengthen the *Organ*, and enlarge the Proſpect, and give a more univerſal Inſight into Things, than can be learned from *unlettered* Obſervation. He who depends only upon his own *Experience*, has but a few Materials to work upon. He is confined to narrow Limits both of Place, and Time: And is not fit to draw a large

a large *Model*, and to pronounce upon Buſineſs which is complicated and unuſual. There ſeems to be much the ſame difference between a Man of *meer Practice*, and another of *Learning*, as there is between an *Empirick* and a *Phyſician*. The firſt may have a good Receipt, or two; and if Diſeaſes and Patients were very ſcarce, and all alike, he might do tolerably well. But if you enquire concerning the *Cauſes* of *Diſtempers*, the *Conſtitution* of human Bodies, the Danger of *Symptoms*, and the Methods of *Cure*, upon which the Succeſs of *Medicine* depends, he knows little of the Matter. On the other ſide: To take Meaſures wholly from *Books*, without looking into *Men* and Buſineſs, is like Travelling in a *Map*, where though Countries and Cities are well enough diſtinguiſhed, yet Villages and private *Seats* are either Over-looked, or too generally Marked for a Stranger to find. And therefore he that would be a *Maſter*, muſt *Draw* by the *Life*, as well as Copy from *Originals*, and joyn Theory and Experience together.

OF CONFIDENCE.

CONfidence as 'tis oppoſed to Modeſty, and diſtinguiſhed from decent Aſſurance, proceeds from Self-opinion; occaſioned by Ignorance or Flattery. When a Man over-rates himſelf by his own Folly, or the Knavery of others, he is preſently for falling to work with his Privileges; and takes care upon all Occaſions to do juſtice to his Merit. This Extravagance makes him over-forward in Buſineſs, aſſuming in Converſation, ſuddain and peremptory in his Anſwers, and afraid of nothing ſo much as to ſeem within the Poſſibility of a Miſtake. 'Tis true, it ſometimes happens that People who have the Wit to know they are good for little, ſet up notwithſtanding for Men of Sufficiency. They are for trying if they can ſerve a Turn upon the Weakneſs of the Company. But this Trick ſeldom ſucceeds long together: For if a Man wants a good Opinion of himſelf, and is not ſincere in his Vanity, he will be apt to want Spirits, and Preſence of Mind, to do his Buſi-

neſs:

neſs: A Diffidence of himſelf will make the Paint fall off, ſink his Figure, and betray his Meanneſs; eſpecially when he meets with thoſe who are his Superiours in Quality, or Senſe. A Man muſt firſt put a Cheat upon himſelf, before he can expect to do any Good with other People: For he that is not conceited in his Conſcience, is never likely to make a Coxcomb worth a Groat. But when the Mind is throughly tinctured, the Face will hold the ſame Colour; and the Man will be Proof againſt all Oppoſitions of Senſe and Difficulty: For as *Malbranch* obſerves, Peoples Opinions of themſelves, are commonly legible in their Countenances. Thus a kind Imagination, makes a bold Man have Vigour and Enterprize in his Air and Motion. It ſtamps Value and Significancy upon his Face, and tells the People he is to go for ſo much; who oftentimes being deceived by the *waſh*, never examin the Metal, but take him upon *Content*. Not that Men are bound to look as Sheepiſhly as they can, for fear of an Imputation: For ſometimes a Conſciouſneſs of Worth; a Nobleneſs and Elevation of Mind, together with Fineneſs of Conſtitution, gives Luſtre and Dignity to the Aſpect; and makes the Soul, as it were, ſhine through the Body. But to return: A Man of Confidence preſſeth forward upon every Appearance of Ad-

Advantage; and thinks nothing above his Management, or his Merit. He is not eaſily diſcouraged by the greatneſs of an Attempt, by the Quality of Rivals, or the Frequency of Miſcarriage. He is ready to rally after a Defeat; and grows more troubleſome upon Denial. Thus where his Force is too feeble, he prevails by dint of Impudence: Thus People are ſtormed out of their Reaſon and Inclinations; plagued into a Compliance; and forced to yield in their own Defence. Theſe Men of Forehead, are magnificent in their Promiſes, and infallible in their Preſcriptions. They love to enſure a Cauſe, and ſeldom talk under Certainty and Demonſtration. This Talent makes them often ſucceed againſt modeſt Men of much greater Sufficiency, where the Competition is governed by a popular Choice. For though there is Reaſon in many Caſes to decide Controverſies by the Vote; yet 'tis no leſs true, on the other hand, that the Majority of Mankind is ſeldom the Wiſeſt. The Multitude are more ſmitten with Appearances, than Things. The Noiſe, and Glitter, and Parade of a Pretender, calls up their Attention; and flaſhes upon their Weakneſs, at an irreſiſtable Rate. It ſurprizes their Imagination, and ſubdues their Judgment: So that a bold Undertaker gains mightily upon the

Peo-

People, especially at his first Setting out. Nay, wise Men are sometimes over-born, or imposed on this way, when they are taken at a Disadvantage. Indeed this Faculty is of great Use to play a Prize with, or carry on an Imposture; and therefore your Quacks, Figure flingers, Petty-foggers, and Republican Plotters, cannot well live without it. It enables a Man to Flourish, Rail, and Romance, to Admiration. It makes Impertinencies shine, Impossibilities seem credible, and turns Rats-bane into *Elixir Vitæ*. And when Matters are brought to a Pinch, and the Crowd drawn out, in Expectation of something extraordinary; then if the Mountain will not come to *Mahumet*, he will for once condescend to go to the Mountain. And thus by entertaining the Company with a Jest; the Prophet's disengaged, and the Miracle adjourned to a more convenient Season. However, these Sparks meet with their Mortifications: For when they happen to fall among People of Judgment, they are looked through immediately; and then the Discovery spreads apace: For Confidence is apt to expose itself; to over-grasp Business; to talk without thinking; and to fail in the Decencies of Conversation. Now when a bold Man is out of Countenance, he makes a very wood-

wooden Figure on't. He has no Hand at Bluſhing for want of Practice: And Acts Modeſty with ſo ill a Grace; that he is more ridiculous in the Habit of Virtue, than in that of Vice. To go on with him a little farther: One of this Character, is like an Out-landiſh Show; moſt admired at firſt Sight. He has Gloſs, but without either Fineneſs, or Subſtance, and therefore like Cloath ill made, he looks better in the Shop, than he wears in the Suit. In a word, He is the Jeſt of wiſe Men, and the Idol of Fools: And commonly his *Patent* runs for his Life-time.

OF ENVY.

ENvy is a *Diſpleaſure for ſome ſuppoſed Advantage in another.* The Object of this Paſſion is ſomething Deſirable. And though Excellency, preciſely conſidered, cannot occaſion Diſlike; yet Excellency miſplaced may. The Envious believes himſelf Eclipſed by the Luſtre of his Neighbour. That which is good in its ſelf, becomes an Evil to him; which makes him wiſh it either Removed, or Extinguiſhed. The Diſcovery of the Riſe and Unreaſonableneſs of Envy, and the way to prevent being either Active in it, or Paſſive under it, will comprehend the Argument. To begin with the firſt. Envy lies moſtly between Beings equal in Nature, though unequal in Circumſtances, We don't envy *Brutes*, though they exceed us in many Reſpects not inconſiderable. No body is angry with a Bird becauſe ſhe can *Fly*. We are not offended with the Strength of an *Elephant*, or the Speed of a *Horſe*; or with a *Dog*, for having a better *Noſe* than his Maſter: Theſe are all foreign Commodities, they are not look'd on as the Growth of our Soil;

which makes them neither Expected, nor Desired. Besides, we excel these Creatures in other Qualities more valuable: So that upon the whole Comparison, we remain their Superiours; which is sufficient to lay our Envy asleep. On the other hand, Men are not subject to repine at the higher Condition of an *Angel*: They know there is a comparative Disadvantage in their first Composition; The Model of Humanity was Drawn less. Our Capacities, if they were all fill'd, are not large enough to hold so much Happiness. To this I may add, That the Angelick Grandeur is seldom seen. By being thus conceal'd, it does not awaken our Poverty, nor mortify our Littleness so much, as if it was always display'd before us. And lastly, our Hopes of rising to this Height hereafter, makes us bear our present Inferiority well enough.

But where the Essential Properties are alike, Pretensions are apt to Mount, unless seasonably check'd. "I am (crys the Envious) of the same Nature with the Rest, "and why then should such a Man Top me? "Where there is an Equality of Kind, there "should be no Distinction of Privilege. I "am as near of Kin to God Almighty as the "Best; and he is certainly the Noblest Ancestor. I am cast in the same *Mould*, made "up of the same *Matter*, and stamp'd "with

" with the same *Impression*; and why should " I not pass equally in general Esteem? In " taking Gold and Silver, 'tis not enquired " what Mines they came from, nor how " long they have been dig'd; if they answer " the Qualities of the Metal, that's enough. " Why then should one piece of human Na- " ture be thought so much worse than ano- " ther; since it keeps within the *Species*, " and shines true upon the Touch-stone?

In answer to this Expostulation; I shall only say, That though the Metal is the same, yet the Figure, the Quantity, and the Fineness, is often different, which makes a Difference in the Value. To proceed.

Those anciently possess'd of Honour, are apt to envy others newly raised: The reason is, This later Promotion takes away the former Difference between the Persons. The Singularity of a Man's Greatness is in some measure destroy'd. He has fewer to look down upon than he had before: He has lost an Inferior; which, without being well considered, will make him uneasie, like a Prince who has part of his Dominions won from him. But this Practice how common soever is unreasonable, where the later Rise is creditable. For all Quality that is good for any thing, is originally founded upon Merit. Now when a Man purchases Ho-

nour at as great an Expence of Deſerving as my ſelf; why ſhould not his Title be as good? And if ſo, why ſhould I grudge him the Poſſeſſion? To value *Worth* in my ſelf, or myFamily, and over-look it in another, is plain Partiality; and Partiality is always Injuſtice.

When Two ſtart into the World together, he that is thrown behind, unleſs his Mind proves generous, will be diſpleaſed with the other: For the Succeſs of the Firſt, ſeems to preſs upon the Reputation of the later. For what will the World ſay; Why could not he hold up? What made him come on ſo heavily, but that he wanted either Management or Metal? With Submiſſion, this Inference is not good, and therefore one ſhould not grow Peeviſh about it. Succeſs does not always attend Deſert. Sometimes Favour, and Opportunity, and Fortune, run moſt on one ſide. Sometimes aMan cracks his Conſcience as a Horſe does his *Wind*, by ſtraining up the Hill.

But if the Advantage was fairly gained, 'tis unbecoming to complain. If my Friend charges in the Poſt of Honour, while I am ſleeping in my Tent, 'tis great Injuſtice to envy him the Reward of his Bravery. In all likelihood I brought all my Limbs out of the *Bed*, which 'tis probable he has not done off the *Breach*. And if he has, his *Merit* ſhould

not

not be leſſen'd by his Good Fortune. He that hazards his Life upon an honourable Score, deſerves the ſame Regard as if he had loſt it.

Envy among Perſons of the ſame Trade, is common. The Competition of Intereſt occaſions this Malevolence. They Glean up Cuſtom from their Neighbours; and ſo what one gets, the other loſes.

But why ſhould I grudge a Man the common Advantage of his Employment? Why ſhould I deſire more than my ſhare of Buſineſs, and be ſorry to ſee another thrive by his Induſtry? Here can be nothing but Covetouſneſs at the bottom, and that is never to be ſatisfied. However, it muſt be granted that all Concurrences of this Nature, whether for Mony, Favour, or Power, are in danger of being diſpleaſed with a fortunate Rival. The Pinch lies here; The Matter in competition is often Indiviſible. An *Office*, or a *Miſtreſs*, can't be Apportion'd out like a *Common*, and ſhared among diſtinct Proprietors. The Caſe is like a Lottery with one Prize, a ſingle *Ticket* is only enrich'd, and the reſt are all *Blanks*. So that they'll tell you, 'tis not ſo much Ill Nature as Diſappointment, which *Sowres* the Humour. Where the Objects of Deſire are more Communicative, there is no Exceptions taken. People don't like a

Prospect the worse, because others have the Pleasure of it. They are seldom disturb'd, because their Neighbours hear the same Musick, or smell the same *Perfumes* with themselves: For here is enough for them all. The Satisfaction is so noble, that it spreads without Lessening; 'tis not the thinner for being Beaten: But if there was any interfering, if the *Senses* should engross or balk one another, as in the Case of Eating and Drinking, you would quickly see the Tables turn'd. If a fine Object should tarnish by having a great many see it; or the *Musick* should run mostly into one Man's Ears, these Satisfactions would be made Inclosure as well as the rest. Farther,

Those Advantages, which 'tis no Discredit to want, are not usually envied in another. For Instance: He that does not pretend to Painting, is not Touched at the Commendation of a *Master* in that Profession. A Woman does not envy a Man for fighting Courage; nor a Man a VVoman for her Beauty. An Old Man is not uneasy at the strength and Activity of those who are younger; neither does Youth envy the Knowledge and Experience of Age. In these Cases, Reputation is unconcerned, and the Esteem of the Person is not sunk by being unfurnish'd: For either the Advantage is foreign to the Condition of Life, or Sex;

either

either we have been poſſeſſed already, or have time enough to gain it afterwards. The Abſurdity of this Paſſion has partly been diſcover'd already, and may be farther enlarged.

Envy is an ill-natur'd Vice; 'tis made up of Meanneſs and Malice, It wiſhes the Force of Goodneſs reſtrain'd, and the Meaſure of Happineſs abated. It laments over Proſperity, and ſickens at the Sight of Health. Had Envy the governing of the Creation, we ſhould have a ſad World on't. How would it infect the Air, and darken the Sun; make the Seas unnavigable, and blaſt the Fruits of the Earth? How would the Face of Nature be over-caſt? How ſoon would Peace be baniſh'd, and Pleaſure languiſh and expire? We ſhould ſee Confuſion without Settlement, Madneſs without Intervals, and Poyſon without Antidote. Diſcord, and Diſappointment, and Deſpair, would then be the only Bleſſings and Entertainments of Life. Could the Envious prevail, all noble Undertakings would be cruſh'd, and Invention nip'd in the Bud. Nothing extraordinary in Induſtry, Senſe, or Bravery, would be endured. Whatever was Shining would ſoon be eclipſed. Beauty would be deform'd, and Courage turn'd into Cowardize. To excel either in Art or Nature would be a

Crime

Crime: And none could be Safe, but the Ill, and the Uſeleſs.

Emulation is a handſom Paſſion, 'tis enterprizing, but juſt withal: It keeps a Man within the Terms of Honour, and makes the Conteſt for Glory fair and generous. Here is nothing Malevolent and Inſidious: The Advantage is gained by Improvement, not by Injury. The Man ſtrives to excel, but then 'tis by raiſing himſelf, not by depreſſing another. But Envy oftentimes wants Spirit, as well as good-nature: Like a cold Poyſon, it benumbs and ſtupifies. And thus as it were conſcious of its own Impotence, it folds its Arms in Deſpair, and ſits Curſing in a Corner. When Envy conquers, 'tis commonly in the Dark; by Treachery and Undermining, by Calumny and Detraction. The Envious are always ungrateful; they hate a noble Temper, though ſhewn upon themſelves. If you oblige them, 'tis at your peril: They'll fly in the Face of a good Turn, and Out-rage where they ought to Reward. Has not many a brave Man been ruined, by being overcharged with Merit? What baniſh'd *Themiſtocles*, and ſent *Beliſarius* a begging, but doing too much for their Country? The comfort is, Envy is no leſs fooliſh than deteſtable; 'tis a Vice which they ſay keeps no Holy-days, but is always in the *Wheel*, and working

working upon its own Disquiet. Envy, strictly considered, is a mark of inferiority. It supposes some Excellency in another which is wanting in it self. This is a cruel Mortification; For the Envious are generally Proud. 'Tis a strong desire to be *Above*, which makes People uneasie *Beneath*. Now to see a hated Person Superior, and to lie under the anguish of Disadvantage, is far enough from Diversion. Envy is of all others the most ungratifying and disconsolate Passion. There is Power for Ambition, and Pleasure for Luxury, and Pelf even for Covetousness; But Envy can give nothing but Vexation. 'Tis made up of Impotence and Malice; and where these two Qualities are well compounded, there needs no other Ingredients of Misery. Envy how carefully does it look? How meager and ill-complexioned? It preys upon it self, and exhausts the Spirits: 'Tis a Disease in its Constitution, and every *Pulse* is a Pain. Ease must be impracticable to the Envious: They lie under a double Misfortune; Common Calamities, and Common Blessings, fall heavily upon them: Their Nature gives them a share in the one, and their Ill-nature in the other. And he that has his own Troubles, and the Happiness of his Neighbours, to disturb him, is likely to have work enough. Envy looks ill under every Aspect.

Aſpect. For if a Man be Good, he ought to be Loved; if Bad, to be Pitied. To Envy a Superior, makes the odds more ſmarting, and the diſtance more ſenſible. To Envy an Inferiour, is to loſe the higher Ground, and to ſet him upon a Level. To grudge any Man an Advantage in Perſon or Fortune, is to cenſure the Liberalities of Providence, and be angry at the Goodneſs of God.

And ſince Envy is ſo Odious, and every way Unlucky, and does ſo much Miſchief to it ſelf and others, it may not be improper to offer ſomething more particular to prevent it.

Firſt then let us conſider, That Providence has given the leaſt of us more than we can pretend to. If we could make out a Title to more Privilege, to Complain, were not Unreaſonable: But I ſuppoſe no one is ſo hardy as to ſay, God is in his Debt; that he owed him a Nobler Being, or a Better Subſiſtence. For Exiſtence muſt be antecedent to Merit. That which *was not*, could not oblige; and *Nothing* can claim *Nothing*. You'll ſay ſuch a one is much better furniſh'd than my ſelf. Beſides, I want ſeveral Conveniences which I could mention; and if I muſt not have them, I wiſh they had not come in my way. Look you! Are we to cry, like ill-managed Children,

dren, for every thing before us? If I give a Beggar Six-pence, has he reaſon to grumble becauſe he has ſeen a Shilling, or knows how to ſpend a Crown? Let him give me leave to be Maſter of my Charity, and do what I pleaſe with my own. If bare *Knowledge* would give *Poſſeſſion*, and our Senſes could Challenge all they lay hold of; there would be a ſtrange World quickly: But theſe are wild and impracticable Suppoſitions: There is neither Juſtice, nor Convenience, nor poſſibility, in ſuch an Expectation. Let us remember we are well dealt with; and then we ſhall not be troubled to ſee another in a better Condition. To conſider we have more than we deſerve, will help our Reaſon to ſilence our Murmuring, and make us aſhamed to Repine. Juſt Thoughts, and modeſt expectations, are eaſily ſatisfied. If we don't over-rate our pretentions, all will be well. Humility diſarms Envy and ſtrikes it dead.

Secondly, We ſhould endeavour to improve our reſpective Abilities. Men naturally deſire to ſtand fair in the Opinion of others: And to have ſomewhat of Value to ſupport them in their own thoughts. When they are the worſt of their way, and fix'd in the Fag-end of Buſineſs, they are apt to look not kindly upon thoſe who go before them. He that can be reconciled to the

the Character of an insignificant Person, has a mean Soul. To be easie, a Man should examine his Genius, and exert his Spirits, and try to make the most of himself. 'Tis true, every one cannot expect to distinguish himself in the higest Posts; To Command an Army, or Ride Admiral in a Fleet, or be at the Head of *Justice*, or *Religion*: (Neither is it material to the Point.) Notwithstanding there are few but may shine in their own Orb, and be remarkable in their Station; so far at least, as to guard off Contempt, and secure a moderate Repute: And those that are easie at home, will not be envious abroad. Those that are good for something themselves, will be contented that others should be so too. All things considered, they have their share of Regard, and let who will take the rest.

Thirdly, The proportioning Reward to Merit, (which will be done hereafter) is a sufficient expectation to remove Envy. The perswasion of such a Regulation of Honour, is certainly the most solid Principle for this purpose imaginable. For this way all the seeming Partialities of Birth and Fortune are set aside. And to speak familiarly, every one has a fair Turn to be as great as he pleases. Here all people are upon equal terms of advantage: The Temple of Honour stands open to all comers; and the

the Peasant has an opportunity of being as great as a Prince. Thus Station and Happiness lies in every ones power: The Management of the *Will* determines the Precedency. A slener share of present Advantage, will do no prejudice, to future pretensions. For Men will not be valued by the size of their Understandings, but their Honesty. Not consider'd by the Height of their Character, but for the Decency of *Personation.* When the Scene of Life is shut up, the Slave will be above his Master, if he has acted better. Thus Nature and Condition, are once more brought to a Ballance; and as all Men were equal at first, so they may be at last; if they take Care. This Consideration digs up Envy by the Roots; because no Man can be less than another, without his own Fault. The way

To prevent being Envied, (for that should be thought on too,) in a Privilege, is to shew it not undeserved. That 'tis either transmitted from worthy Ancestors, or acquired by Qualities extraordinary. He that rises above a common Performance, and goes far in an honourable Danger, may be thought to Earn the Distinction of his *Circumstances.* In such Cases, People are more inclined to commend the Merit, than repine at the Success: Especially if the Advantage

vantage be civilly managed. Conceit, and Arrogance, and Oſtentation ſpoils all. Pride and Ill nature will be hated in ſpight of all the Worth in the World. But he that is obliging in his Exaltation, and makes a modeſt uſe of his Superiority, may ſit ſecure, and have the Odds of good Wiſhes on his ſide.

OF

OF THE

ASPECT.

THE Countenance ſeems deſigned not only for Ornament, but Information. The Paſſions there diſplayed make way for Commerce and Communication; and help to let one Man into the Sentiments and Affections of another. 'Tis true, the Soul is not altogether diſcovered. If the *Thoughts* lay open to Obſervation, there would great Inconveniences follow. Many good Deſigns would be defeated: Many improper Averſions and Deſires would appear: The Buſineſs of Life would be diſturbed, and Converſation made almoſt impracticable. In ſuch Caſes, People would chuſe to converſe in the Dark, rather than truſt themſelves with the Sight of each other. However, though the Soul can't be all forced into the Face, yet there is no ſmall part of it to be ſeen there; eſpecially when it comes of its own accord. Here the different Apprehenſions of the Mind diſcover themſelves. I grant, they are not always fully diſtinguiſhed in their Cauſes, and their Kind. But though they are

not drawn at Length, you have ſomething of the Colour, and Proportion. Here Joy and Grief, Reſolution and Fear, Modeſty and Conceit, Inclination, Indifferency and Diſguſt, are made legible. The Character is faireſt, and beſt marked in Children, and thoſe who are unpractiſed in the little Hypocriſies of Converſation. For when Nature has learnt to put on Art, and Diſguiſe, the Forehead is not eaſily read. Now 'tis very ſurprizing to ſee the Image of the Mind ſtamp'd upon the Aſpect: To ſee the Cheeks take the Dye of the Paſſions thus naturally, and appear in all the Colours and Complexions of Thought. Why is this Variety of Changes confined to a ſingle Place? What is the Reaſon a Man's *Arm* wont ſmile and frown, and do all the Intellectual Poſtures of the Countenance? The *Arm* ſeems to have a finer Skin than the Face: 'Tis leſs expoſed to the Weather; the Veins are larger, and more viſible, and the Pulſe beats ſtronger. In ſhort, If *Matter* and *Motion* would do the Buſineſs, the Arm, excepting the Eye, ſeems to have the Advantage, and might put in for the Index and Interpreter of the Mind. And yet we ſee 'tis ſtrangely uniform and unaffected upon every Accident and turn of Thought; and nothing but a Blow, or a Pinch can make it change Colour. But the Face being deſign'd to be

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uncloathed, and in view, God has there fixed the Seat and Visibility of the Passions; for the better direction of Conversation. The sudden Alteration of the Countenance, is very remarkable. A forcible Object will rub out the freshest Colours at a stroke, and paint others of a quite different Appearance. A Vigorous Thought, or a Surprize of good Fortune, dispels the Gloom, and brightens the Air, immediately. To metamorphose the *Blood* and *Spirits* thus *extempore*, is not a little strange. It argues an amazing Fineness and Curiosity in the *Parts*; that the least Touch of the Imagination can alter them into almost what Appearances it pleases. The strength of the Representation, is another Circumstance worth considering. The Inward Motions and Temper, are sometimes drawn with wonderful Life. The Advantages of Youth and Complexion, the particular Force of the Mind and Occasion, answer to the Fineness of the Colours, and the Skill of the *Painter*. When all these Causes meet, the Passions are marked with extraordinary Clearness, and Strength. What can be more significant than the sudden Flushing and Confusion of a Blush, than the Sparklings of Rage, and the Lightning of a Smile? The Soul is as it were visible upon these Occasions; the Passions Ebb and Flow in the

Cheeks; and are much better diſtinguiſh'd in their Progreſs, than the Change of the Air in a *Weather-glaſs*. Some People have an Air of Dignity and Greatneſs, and an unuſual Vigour, in their Aſpect. Others have a Sweetneſs and good Humour printed upon them, which is very engaging: A Face well furniſh'd out by Nature, and a little diſciplined, has a great deal of Rhetorick in it. A Graceful Preſence beſpeaks Acceptance, gives a Force to Language, and helps to Convince by *Look*, and Poſture. But this Talent muſt be ſparingly uſed, for fear of falling into Affectation; than which nothing is more nauſeous. Of all the *Appearances*, methinks a *Smile* is the moſt extraordinary. It plays with a ſurprizing Agreeableneſs in the Eye; breaks out with the brighteſt Diſtinction, and ſits like a *Glory* upon the Countenance. What Sun is there within us that ſhoots his Rays with ſo ſuddain a Vigour? To ſee the Soul flaſh in the Face at this rate, one would think might convert an Atheiſt. By the way, we may obſerve that *Smiles* are much more becoming than *Frowns*: This ſeems a natural Encouragement to good Humour: As much as to ſay, If People have a Mind to be Handſome, they muſt not be Peeviſh, and Untoward.

Another Thing remarkable, is the Obſequiouſneſs of the Aſpect. It goes as true to the Mind, when we pleaſe, as the Dial to the Sun. The Orders are publiſh'd as ſoon as given. 'Tis but throwing the *Will* into the Face, and the Inward Direction appears immediately. 'Tis true, a Man cannot command the ſtanding Features and Complexion; but the Diverſities of Paſſion are under Diſpoſal. The Image of Pleaſure is never ſeen, when Anger was intended. No, The Sentiments are painted exactly, and drawn by the *Life* within.

And ſince 'tis in our Power not to give a wrong Sign, we ſhould not pervert the Intendments of Providence. To *waſh* over a coarſe or inſignificant Meaning, is to counterfeit Natures Coin. We ought to be juſt in our *Looks*, as well as in our Actions; for the Mind may be declared one way no leſs than the other. A Man might as good break his *Word*, as his *Face*, eſpecially upon ſome critical Occaſions. It may ſo happen that we can converſe no other way, for want of an Interpreter. But though I cannot tell what a Man ſays, if he will be ſincere, I may eaſily know what he looks. The Meaning of Sounds are uncertain, and tyed to particular Times and Places: But the Language of the *Face* is fixt, and univerſal. Its Conſents and Refuſals, are every

where alike. A *Smile* has the same Form and Sense in *China*, as with us. If *Looks* were as arbitrary as Words, Conversation would be more in the Dark; And a Traveller would be obliged to learn the Countenances, as well as the Tongues of Foreign Countries.

And as the Language of the Face is universal, so 'tis very comprehensive. No *Laconism* can reach it. 'Tis the *Short-hand* of the Mind, and crowds a great deal in a little room. A Man may look a Sentence, as soon as speak a Word. The Strokes are small, but so Masterly drawn, that you may easily collect the Image and Proportions of what they resemble.

VVhether Honesty and Dishonesty are discernable in the Face, is a Question which admits of Dispute. King *Charles* the Second thought he could depend upon these Observations. But with Submission, I believe an Instance might be given in which his Rules of Physiognomy failed. 'Tis true, the Temper and Inward Disposition is sometimes visible in the Countenance. Thus *Salust* tells us, *Cataline* had Rage and Defiance in his Looks, even after he was dead. However, here the Impression was partly design'd, and voluntary: He had a Mind, no question, to appear as fierce and formidable as he could: But in Insincerity the

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Caſe is otherwiſe; for no Man is willing to be known for a Knave. VVhether Men, as they ſay of *Plants*, have *Signatures* to diſcover their Natures by, is hard to determine. Some People fancy an Honeſt Man looks plain, and open, and all of a Piece: And therefore when they ſee a ſhy and compounded Air, a remote and abſconding kind of Countenance, they conclude it *Cain*'s Mark. This, in their Opinion, is either a Caution given us by Providence, or the natural Effect of a crafty and ſuſpicious Mind. A Knave, ſay they, is apprehenſive of being diſcovered; and this habitual Concern puts an Odneſs into his Looks. But

After all, no Man's Face is Actionable. Theſe Singularities are interpretable, from more innocent Cauſes. And therefore tho' there may be ground for Caution, there is none for Cenſure.

AGAINST DESPAIR.

THE trouble of Deſpair always riſes in proportion to the Evil that is feared. By conſequence, the greateſt Agonies of Expectation, are thoſe which relate to another World. But I ſhall leave this Conſideration to the *Pulpits*, and proceed upon a lower Obiect. Now Deſpair, as it reſpects the Buſineſs and Events of Life, is an uneaſy and impolitick Paſſion: It Antedates a Misfortune, and *Torments* a Man *before his time.* It ſpreads a Gloomineſs upon the Soul, and makes her live in a Dungeon beyond the Notion of *Pre-exiſtence.* It preys upon the *Vitals*, like *Prometheus*'s *Vultur*; and eats out the Heart of all other Satisfactions. It cramps the Powers of Nature, and cuts the Sinews of Enterprize, and gives Being to many croſs Accidents, which otherwiſe would never happen. To believe a Buſineſs impoſſible, is the way to make it ſo. How many feaſible Projects have miſcarried by Deſpondency, and been ſtrangled in the Birth, by a cowardly Imagination? If Things will

not

not do of themſelves, they may let it alone: for he that Deſpairs is reſolved not to help them: For who would work upon an Impoſſibility? Such an Expectation, crys one, will never come to paſs: Therefore I'll e'en give it up, and go and fret my ſelf. How do you know that? Can you ſee to the utmoſt limits of Nature? And are you acquainted with all the Powers in Being? Is it an eaſy Matter to pronounce upon all the Alterations of Time, and Accident? And to foretel how ſtrangely the Ballance of Force and Inclination may be turned? Pray let us ſee whether 'twill or no, before we grow too poſitive, and give Sentence againſt our Intereſt. A very pretty Device you'll ſay! For at this rate, a Man muſt never Deſpair while he lives! And pray where is the Harm on't, if it ſhould be ſo? Is Deſpair ſo entertaining a Companion? Are the Pleaſures of it ſo inviting, and rapturous? Is a Man bound to look out ſharp to plague himſelf? And to take care that he ſlips no Opportunity of being unhappy? As *long as there is Life, there is Hope:* And if ſo, 'tis Prudence not to deſert it. Hope is a vigorous Principle: 'Tis furniſhed with Light and Heat, to Adviſe and Execute: It ſets the Head and the Heart on work, and animates a Man to do his utmoſt. And thus by perpetual Puſhing, and Aſſurance, it puts a diffi-

a difficulty out of Countenance, and makes a ſeeming Impoſſibility give way. At the worſt, if the Succeſs happens to fail, 'tis clear Gains, as long as it laſts. It keeps the Mind eaſy, and expecting; and fences off Anxiety and Spleen. 'Tis ſometimes ſo Sprightly and Rewarding a Quality, that the Pleaſure of Expectation exceeds that of Fruition. It refines upon the Richneſs of Nature, and Paints beyond the *Life*: And when the Reality is thus out-ſhined by the Imagination, Succeſs is a kind of Diſappointment; and to Hope, is better than to Have. Beſides, Hope has a creditable Complexion: It throws a generous Contempt upon ill Uſage, and looks like a handſom Defiance of a Misfortune: As who ſhould ſay, You are ſomewhat troubleſome now, but I ſhall conquer you afterwards. And thus a Man makes an honourable *Exit*, if he does nothing farther. His Heart *Beats* againſt the Enemy when he is juſt Expiring, and Diſcharges the laſt *Pulſe* in the Face of Death.

But Deſpair makes a deſpicable Figure, and deſcends from a mean Original. 'Tis the Off-ſpring of Fear, of Lazineſs, and Impatience. It argues a defect of Spirits, and Reſolution; and oftentimes of Honeſty too. After all, the Exerciſe of this Paſſion is ſo troubleſome, that methinks nothing but

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Dint of Evidence, and Demonſtration, ſhould force it upon us. I would not deſpair unleſs I knew the irrevocable Decree was paſt: Unleſs I ſaw my Misfortune Recorded in the Book of *Fate*, and Signed and Sealed by *Neceſſity*. Indeed where the Act is unmanly, or the Expectation immoral, or contradictious to the Attributes of God; we ought to drop our Hopes, or rather never entertain them. And therefore I would neither Hope to play the Fool, or the Knave, or be Immoral. But when the Object is defenſible and fair, I would not quit my Hold, as long as it was within the Reach of Omnipotence. What then, muſt we Hope without Means? Yes; why not? When we cannot work them out of our own Induſtry. Pray what *Means* was there to make the World with? There was neither Timber nor Tools to raiſe the Building, and yet you ſee what a noble Pile it is. Why ſhould we ſuppoſe a Miracle ſo ſtrange a Thing, ſince Nature her ſelf was produced this way? He that made *Second Cauſes*, can as eaſily work without, as with them.

——— *Quicquid Dii voluêre peractum eſt.*

To Will, and to Do, is the ſame Thing with an Almighty Power. If we could Cure a Fever with a Wiſh, Decree up a Houſe, and make what we would, conſequent upon Inclination: In ſuch a Caſe, we need not tye

our

our ſelves to Application, and Materials. The bare *Fiat* of our Will would give Birth to the Idea: And make it ſtart out into Exiſtence without any more ado.

To uſe the Miniſtrations of ſubordinate Cauſes, looks like a Going about: For where there is *Matter* and *Motion*, there muſt, in humane Apprehenſion, be Succeſſion of Parts, and Reſiſtance, and Time, for the Performance. The Powers of Nature ſeem too Heavy, to keep Pace with *Thought*, and to drive out an Inſtantaneous Production: So that one would almoſt imagine, the Acting by immediate Omnipotence, was the moſt diſencumber'd, as well as the moſt magnificent Method. But is it not extravagant to expect a Miracle? Not at all. I believe we are aſſiſted with many more Miracles than we are aware of. For the purpoſe: A Man in a Storm prays that he may eſcape being Wreckt. I deſire to know, whether he thinks it poſſible for him to be the better for his Devotions? If he does not, he is an impertinent Atheiſt for uſing them: If he does, he muſt believe that Providence will interpoſe, and diſarm Nature, or divert her Violence. Now to check Second Cauſes in their Career, to change their Motion, or lay them Aſleep before they are Spent, is no leſs a Miracle than to Act without them.

Let

Let no Man therefore diſquiet himſelf about the Future, nor quit a juſt Undertaking, out of Deſpondency. Honeſt People ought to be Chearful, if it was only for the Credit of their Virtue. Let us not grow Melancholick upon a ſuperficial View of Things; for that is as far as we can diſcover. 'Tis a much better way to do our own Parts carefully, and reſt the Event with God Almighty.

OF COVETOUSNESS.

BETWEEN

Demeas and *Mitias*.

Dem. I Thought I ſhould have Dined with you to Day; what made you fail your uſual Eating-houſe?

Mit. I ask your Excuſe. I have been at a Miſer's Feaſt: I went thither to entertain my Curioſity rather than my Palat; for you know that is a Sight which is not every day to be met with?

Dem. And was it as great as the Proverb makes it?

Mit. Every jot. I have not had my Senſes ſo regaled this long time: 'Twas ſo inviting, that I'm afraid the Founder has taken a Surfeit.

Dem. You mean of the Expence. Fear it not, he will have a *Lent* after his *Carnival*; that will cure him.

Mit.

Mit. This Fit of *Feasting* comes upon him once a Year. If you did not know him, you'd think it was an Ague; he looks so desparately Pale, and Thin, for a great while after. And now, as you say, he will go into a Course of Abstinence, but I wish we could prevent the return of the Distemper; for in my Opinion, he is well neither Full, nor Fasting. In short, The Disease lies in his Mind, and how to reach it with a *Recipe*, I can't tell; for Covetousness is generally incurable.

Dem. I own 'tis difficultly removed, and incredible into the bargain? and therefore I hope you will not report it upon any Person, unless the Symptoms are very clear, and undisputed. Give me Leave to tell you, there are often great Mistakes in this Matter. Some think to screen their own Profuseness from Censure, by reproaching the Frugality of their Neighbours: And others pronounce rashly out of Ignorance. With their good Favour, wise Men will look beyond their Nose, and take care of the main Chance, and provide for Accidents and Age. They know that Poverty is unfashionable, and Dependance uneasy; and that a generous Mind cannot live upon *Curtesy*, with any great Relish. Besides some People do not decline Expence out of Parsimony, but because they do not care for the Trouble

of

of a Figure. They do not care to be crowded with Visitors, to have their Table pestered with Flies and Flatterers, and to be always yoked in Ceremony. They don't believe any Master the more considerable by keeping a great many Idle People about him; or that any true Greatness can be made out of that which is Little. And because a Man is willing to have his House and his Head cool, and to keep his Time and his Liberty to himself must he be called Covetous upon this Account?

Mit. I have no Intention to condemn a just Value for Money. And if any Man has more Sense and Sobriety than his Neighbours, I think it great Injustice to burlesque his Prudence or represent him in any Character of Disadvantage: But then I must say, That some People have the Misfortune to fall into the Extremes, and that Covetousness does not lie only in Satyr, and Speculation.

Dem. I perceive you have a mind to say something upon this Argument: With the Precautions above-mentioned, I am willing to hear you: Take your Method, and draw out into what Length you please; you will have no Interruption, for at present I am not in the disputing Humour.

Mit. To begin then. There is no need of giving a close Definition of this Vice;

'twill be sufficiently discovered in the Description. Covetousness has a relation to Wealth, or Fortune. Whether a Man has no more than a just Value for this Advantage, is seen in his Getting, Keeping, and Using it. A short Survey of the Mismanagment in these three Particulars, will take in the Compass of the Case.

But lest you may think this Method somewhat too loose, I shall come a little nearer in a Word or two; and affirm, That he is Covetous who balks any part of his Duty, for fear he should grow the Poorer; and chuses rather to save his Money than his Conscience. He that denies himself the Conveniences of Life, without either Necessity or Religion. He that is anxious in Riches. He that sets his Interest above his Honour; and values insignificant Gains, which hold no Proportion with his Fortune.

As for the Getting Part, a covetous Man never troubles himself with the Niceties of Morality. His Business is to secure the End, not to distinguish upon the Means. Let the Project be but Rich and Practicable, and he enquires no farther. Honour and Conscience are fine Things, but they seldom fill the Pocket. When They will Purchase any Thing, a good Manager can counterfeit them; but to be tyed down to a Set of No-

tions

tions, is the way to be a Beggar. He that resolves to Thrive, won't be discouraged by a few hard Names. His Industry is not to be check'd by Fancies, and common Mistake. He will scarcely believe himself, when it makes against him. Inward Reluctance, passes for Spleen, and Vapours; Shame, for an infirm Vanity that hangs too servilely upon foreign Opinion; Generosity, is nothing but a ceremonious Prodigality; and Pity, a fooliſh Tenderneſs. These Maxims remove the Difficulties of Buſineſs, and open the way for Expedition and Succeſs.

Reaſon and Religion 'tis likely will interpoſe ſometimes, but the covetous Man goes on for all that. And though he can't command his *Principles*, he is Maſter of his *Practice*. Sometimes a Man gets only to ſpend: In that Caſe, Covetouſneſs is but a miniſterial Vice; and ſerves under Luxury, or Ambition. But here I ſhall conſider it as having the Aſcendant. Now to recount the Diſorders of Life, the Knavery, and little Practices that flow in upon us from this Spring, were almoſt infinite. Whence comes all Circumvention in Commerce, adulterating of VVares, vouching and varniſhing againſt all good Faith, and Honeſty? 'Tis Covetouſneſs that Brews and Daſhes; gives you falſe Lights, and falſe Language; and

ſhews many other Dexterities to get your Money. Now what can be Meaner, than to make Over-reaching a part of a Profeſſion? And to impoſe upon the Ignorance, or Neceſſity of a Neighbour; Let an Apprentice be bound to a Miſer, and he might as good be Becalmed, or Beſieged; for he is ſure to be put to *ſhort Allowance*. One would think Hunger was put into his Indentures, he is ſo conſtantly held to it. His Maſter will not let him grow to his Joynts, nor *Set up*, with all the Fleſh and Bones which Nature deſign'd him; but is reſolved to put part of his Limbs in his Pocket. What is the reaſon of racking of Tenants, and rigorous Seizures, that the Rich oppreſs the Poor, and the Poor ſteal from the Rich, but becauſe they are not contented with their own?

Whence come Soldiers of *Fortune*, and Lawyers of Fortune? Men that will fight and be fee'd of any ſide, and ſometimes of Both? What makes the Courtier ſupplant his Friend, and betray his Maſter, and ſell his Country? Why, 'tis oftentimes nothing but the Love of Money, which makes the Court, and the Camp, and the *Bar*, thus Mean, and Mercenary. How many Truſts are abuſed, *Wills* forged, Orphans and Widows robb'd, and ruin'd upon this Score? VVhere Avarice rules and rages, there is nothing of Humanity remaining. Hence it is that

that thoſe who recover from the Plague die ſometimes of the Nurſe; that the Ship-wreckt are diſpatched on Shore, that they may not claim their Goods; that Travellers are murther'd in the Houſes of Protection and Entertainment. Things ſo bloody and barbarous, that the Guilty are ſometimes, as it were diſcovered by Miracle, proſecuted by Apparitions, and purſued by *Hue* and *Cries* from the other world.

To leave theſe Extremities of VVickedneſs, and proceed to Inſtances of a lower Nature. VVhat can be more ridiculouſly Little, than to ſee People of Figure, and Fortune, weigh an Intereſt to the utmoſt Grain? Haggle away Time and Credit about Trifles, and part with a Friend to keep a Shilling?

'Tis not Unentertaining to ſee Men how they can make their State truckle to their Parſimony. How they will draw in their Figure upon the Road, ſink their Titles to ſave their Purſe, and degrade themſelves to lie cheap at an Inn. Covetouſneſs is a moſt moſt obliging Leveller; it mingles the Great and Small with wonderful Condeſcention; and makes L--ds, and *Valets*, Company for one another. But theſe are but petty Indecencies. Covetouſneſs will ſink much lower, if there be but any Oar at the Bottom: It will ſollicit in the meaneſt Of-

fice, and submit to any Infamous Disguise. It turns Lions into Jack-calls; engages Honour in the most scandalous Intrigues, and makes it under-pull to Cheats and Sharpers.

And as the Drudgery of this Vice is mean, so 'tis constant too. It keeps a Man always in the *Wheel*, and makes him a Slave for his Life time. His Head or his Hands are perpetually employ'd: When one Project is finish'd, his Inclinations roll to another; so that his Rest is only variety of Labour. This Evil *Spirit*, throws him *into the Fire, and into the Water*; into all sorts of Hazards, and Hardships: And when he has reached the Tombs, he *sits Naked*, and out of his *Right Mind*. Neither the Decays of Age, nor the Approach of Death, can bring him to his Senses, nor shew him the Extravagance of his Passion; on the contrary, his Folly commonly encreases with his Years. Wolves, and other Beasts of prey, when they have once sped, can give over and be quiet till the return of Appetite: But Covetousness never lies down; but is ever Hungry, and Hunting. 'Tis perpetually harrassing others, or it self, without Respit, or Intermission. The *Miser enlarges his Desires as Hell*; he is a Gulph without a Bottom; all the Success in the World will never fill him. Sometimes the Eagerness of

his

his Appetite makes him ſnap at a Shadow, and drop the Subſtance. Thus *Craſſus* loſt himſelf, his Equipage, and his Army, by over-ſtraining for the *Parthian* Gold. Thus the Mareſchal *Balagny* was outed of the Soveraignty of *Cambray*, by the Covetouſneſs of his Lady, who ſold the *Spaniards* the Stores which ſhould have maintained the *Gariſon*. And thus the Bait of a cheap Bargain, or a large Intereſt, often helps a Man to ſtolen Goods, and crackt Titles. And if he has better Luck than he deſerves, the poſſibility of a Miſcarriage keeps him uneaſy. The Miſer is ſeldom without Pain: The Shortneſs of Human Foreſight, and the Uncertainty of Accidents, and the Knavery of Men, haunt his Imagination with all the Poſſibilities of danger. He ſtarts at every new Appearance, and is always waking and ſolicitous for fear of a Surprize. Like a Night Centinel, the leaſt Noiſe alarms him, and makes him apprehenſive of the Enemy. And let a Man's Fright be never ſo viſionary in the Cauſe, the Trouble will be real in the Effect. But ſometimes the Anxiety does not lie altogether in a Romance, but comes out of Life and Buſineſs. And then you may be ſure his Fears will encreaſe with his Danger. The Loſs of a Battle, or the Revolution of a Kingdom, don't affect him half ſo much, as the News of a Goldſmith's, or

Money Scriveners going aside. Here, tho' the Misfortune is remote, he is not insensible. Indeed 'tis the only Sympathy he seems capable of. But then the Agonies he lies under, when he comes to be Touched in his own Case! When a Bond or a *Mortgage* fails, there is nothing can support his Spirits, or keep him within the Compass of Decency. How passionately does he lament over the *Parchment Carcass*, when the *Soul* of the Security is departed? His Humour and his Face is put into Mourning, and so would the rest of his Person, were it not for the Charge. However, a covetous Man is not easily baffled: He has a great many Tools to work with. If Deceit makes for his Purpose, he will use it to the best of his Skill. If Cruelty will save a Penny he will not stick to flay a poor Debtor for the Price of his Skin. No Turn either in State or Religion can hurt him: He receives any Impression, and runs into any Mould the Times will cast him. He is a *Christian* at *Rome*, a *Heathen* at *Japan*, and a *Turk* at *Constantinople*. What you will *Without*, and nothing *Within*. 'Tis a Jest in a Miser to pretend to be honest. To resolve against Poverty, is in effect to forswear Justice and Truth. The Knavery of such People, is as indisputable as an Axiom; and ought to be supposed as a *Postulatum* in Business.

They

They are falſe by neceſſity of Principle, and want nothing but an Occaſion to ſhew it. Conſcience and Covetouſneſs are never to be reconciled: Like Fire and Water, they always deſtroy each other, according to the Predominancy of the Element.

Now one would think he that takes ſuch Pains for a Fortune, and purchaſes ſo dear, ſhould know how to uſe it. One would think the covetous Man had refined upon the Satisfactions of Life; and diſcovered ſome unheard of Myſteries of Epicuriſm. One would imagine his Appetites were more keen and laſting; his Capacities enlarged; and that he could pleaſe himſelf faſter, and farther than his Neighbours. For why ſhould we put our ſelves to an uncommon Trouble, for a common Advan age? But how can this be? How can Anxiety and Eaſe ſtand together? Strong Pleaſures and ſtrong Fears are incompatible. A conſtant dread of Death, makes Life inſipid. And he that is always afraid of *Loſing*, has little Leiſure to enjoy. Beſides, a continual Load of Cares depreſſes the Vigour of the Mind, and dulls the Inclination, and clouds the Chearfulneſs of the Spirits: Like a Labourer worked down, he is too much tired for Entertainment.

But alas! were he never ſo much diſpos'd, he has not the Courage to recreate his

his Senſes, and reward his Induſtry. No. He has more reſpect for his Wealth, than to take thoſe Freedoms. He ſalutes it at an humble Diſtance, and dares not be too familiar with an Object of Worſhip. His Gold might as good have ſtay'd at *Peru*, as come into his Cuſtody; for he gains nothing by Poſſeſſion, excepting the Trouble of looking after it. 'Tis true, he can command the Sight on't this way; but if ſeeing an Eſtate would make one Rich, there's few but the Blind would be Poor. He calls it his own too; but with great Impropriety of Language. My own? What is my own? Why 'tis ſomething that I eat, or drink, or put on. Something which makes my Body, or my Mind, the better. Something with which I ſerve my Friend, or my Country, or relieve the Poor. Property without Application to advantage, is meer Cant, and Notion. The beſt Metals will ruſt, by lying under Ground; and loſe their Colour, unleſs brightned by Uſe. But where Covetouſneſs governs, the Appetite is tyed up, and Nature is put under Penance. Like a Malefactor, a Man has juſt enough to keep him alive in Pain; enough to Suffer with, but not to Pleaſe. The Covetous guards againſt himſelf, as well as againſt Thieves: He loves to ſtep ſhort of Neceſſity, and hates Convenience no leſs than a wiſe Man does Exceſs.

And

And he that dares not Enjoy, wants that which he has, as well as that which he has not. The encreaſe of his Fortune, is but an addition to his Trouble. The more he has, the more he has to take Care for; and an Aſs is as much enriched by his Burden, as ſuch a one is by his Eſtate. He may, like a *Sumpter*, carry Things of Value; but he never Wears them. He is only tired, and galled, with his Furniture. Nothing is more uneaſy when 'tis on, nor looks more wretchedly when 'tis off. If a Man lays his Meat upon his Shoulder inſtead of putting it in his Stomach, the Quantity may load him if he will, but never nouriſh. And as 'tis eaſier, it would be more reputable for the Miſer to be poor. The Pretence of Neceſſity might cover a narrow Soul. A Coward will paſs, when there is little trial for Courage. Wealth does but ſerve to expoſe Covetouſneſs, and make it more ridiculous. For what can be a more wretched Sight, than to ſee a Man mortify without Religion? to ſubmit to ſuch voluntary Hardſhips to no purpoſe, and loſe the Preſent, without providing for the Future. But thus Covetouſneſs revenges the Quarrels of others upon it ſelf, and makes a ſort of Reprizals at Home. The truth is, if the Covetous did not make their Neighbours ſome amends, by uſing themſelves thus ill, they were ſcarcely to be endured.

But

But they are generally fair enough to give Satisfaction this way. This Diſeaſe ſometimes riſes up almoſt to Lunacy and Diſtraction? Sometimes it over-caſts them with Gloom and Melancholy; and ſometimes breaks out in the Clamours of Deſpair and Impatience. They are tortured with raging Fears of Want; and the greateſt Abundance is not able to keep them in tolerable Humour. To eat, or wear any Thing, till 'tis paſt the Beſt, is Luxury and Proſuſeneſs. They muſt have their Meat tainted, and their Bread mouldy, and their Cloaths moth eaten, before they dare venture on them. It would be great Charity to take them out of their own unmerciful Hands, and put them under Wardſhip. But 'tis likely the Laws leave them to their Liberty for a Puniſhment. For as this Vice ought to be ſeverely corrected, ſo there is ſcarce any Diſcipline ſharper than its own. And if the Rigour ſhould abate at Home, the Cenſures of the Neighbourhood would help to do Juſtice. The covetous Man is *Homo illaudatus*, A Man rhat you can ſay no Good of. He abuſes all his Advantages either of Perſon, or Fortune. His Inclinations are ungenerous, his Underſtrnding cheats, and his Power oppreſſes his Neighbour. He is not Big enough to Love, to Pity, or Aſſiſt? Neither Blood, nor Honour, nor Humanity,

nity, can take any hold, where Intereſt comes in competition. So far from doing any Good, that he deſires none. His Wiſhes are often malevolent; for *Blaſting* and *Mildew*, for Rots and Murrain, for Storms and Shipwrecks; that he may put off his Stock, and his Stores the better. Upon theſe Accounts he generally receives as little Kindneſs as he does, and finds as few Friends as he deſerves. Every one think themſelves authoriſed to execute his Credit, to palt and laſh him; and make him either the ſubject of their Anger or their Scorn.

To ſum up the Evidence. A covetous Man loves to be boaring in the Earth, like an *Inſect*; and lives always in a creeping and inglorious Poſture. His Satisfactions are as Mean as his Figure. He has not the Heart to oblige any Body, no not himſelf; and therefore is both hated and deſpiſed.

Dem. Enough ſaid. I think your Correction is neither Exceſſive, nor Miſplaced. If thoſe concerned will not mend their Manners, they may e'en take it for their Pains.

OF LIBERTY.

BY Liberty, I mean a Latitude of Practice within the compaſs of Law, and Religion. 'Tis a ſtanding clear of inferiour Dependances, and private *Juriſdiction*. He who is Maſter of his Time, and can chuſe his Buſineſs and Diverſions; He who can avoid diſagreeable Company, and be alone when his *Humour* or *Occaſions* require it; is as Free as he ought to wiſh himſelf. 'Tis true, as the World ſtands, general Liberty is impracticable. If one had nothing but a *Soul* to *keep*, he need not go to *Service* to maintain it: But a *Body* at preſent is a very indigent ſort of a Thing; it can't ſubſiſt upon its own Growth, but ſtands in want of continual *Supplies*. This Circumſtance of *Eating*, and *Drinking*, is a cruel Check upon many a Man's Dignities; and makes him hold his Life by a *Servile Tenure*. However, he that lies under this Incumbrance, ſhould make his beſt on't, and not quarrel with the Order of Providence. At the worſt, *Death* will knock off his Chain ſhortly: In the mean time his Buſineſs is to play with it. But where the Neceſſaries of Life may be had at a cheaper Rate, 'tis Folly

ly to purchaſe them this way. He that will ſacrifice his Liberty to his Palat, and convey over his Perſon for Superfluities, is a Slave of his own making, and deſerves to be uſed accordingly.

Dependance goes ſomewhat againſt the Grain of a generous Mind; and 'tis no wonder it ſhould be ſo, conſidering the unreaſonable Advantage which is often taken of the Inequality of Fortune. The Pride of Superiours, and the wanton Exerciſes of Power, make Servitude much more troubleſome than Nature intended. Some People think the Life of Authority conſiſts in Noiſe and Imperiouſneſs, in Menacing and *Executions*. To let their *Servants* live eaſy, is in ſome meaſure to make them their Equals: Therefore they love to be always brandiſhing their Advantage, to part with nothing without a Stroke of Diſcipline; and to qualify their Favours with Penance, and Mortification. But the being enfranchiſed from Arbitrarineſs and ill Humour, is not the only Convenience of Liberty. This State affords great Opportunities for the Improvement of Reaſon. It gives Leiſure for Reading and Contemplation; for an Acquaintance with Men and Things; and for looking into the Hiſtory of Time and Nature. He that has the Buſineſs of Life at his own Diſpoſal, and has

no

no Body to account to for his Minutes but God and himself, may if he pleases be happy without Drudging for it. He needs not Flatter the Vain, nor be Tired with the Impertinent, nor stand to the Curtesy of Knavery and Folly. He needs not Dance after the Caprice of an Humourist, nor bear a part in the Extravagance of another. He is under no Anxieties for fear of displeasing, nor has any difficulties of Temper to struggle with. His Fate does not hang upon any Man's Face: A Smile will not transport him, nor a Frown ruin him: For his Fortune is better fixed, than to flote upon the Pleasure of the Nice and Changeable. This Independence gives Easiness to the Mind, and Vigour for Enterprize, and Imagination. A Man has nothing to strike a Damp upon his Genius, to over-awe his Thoughts, and check the Range of his Fancy. But he that is Embarrassed in his Liberty, is apt to be unassur'd in his Actions; palled and dispirited in his Humour and Conceptions; so that one may almost read his Condition in his Conversation. 'Tis true, a peculiar Greatness of Nature, or the Expectations of Religion, may relieve him; but then every one is not furnished with these Advantages. the Reason why *Parmenio* could not rise up to *Alexander*'s Height of Thinking, was possibly because he was under his Command. *Longinus* ob-

ſerves, that there were no conſiderable *Orators* in *Greece*, after their Government was altered by the *Macedonians* and *Romans*. According to him, their Elocution and their Freedom ſeem'd to languiſh and expire together. When they were once enſlaved, the *Muſes* would keep them Company no longer. The Vein of Rhetorick was ſeared up, the Force of *Demoſthenes* ſpent, and no *Sublime* to be had for Love, nor Money.

Now though Freedom within a Rule is very deſirable; yet there is ſcarcely any one Thing has done more Miſchief than this *Word* miſunderſtood. Abſolute Liberty is a Jeſt; 'tis a Viſionary and Romantick Privilege, and utterly inconſiſtent with the preſent ſtate of the World. The generality of Mankind muſt have more Underſtanding, and more Honeſty too, than they are likely to have as long as they live, before they are fit to be at their own diſpoſal. To tell People they are free, is the Common Artifice of the Factious and Seditious. Theſe State-Gypſies pick the Pockets of the Ignorant with this ſpecious *Cant*, and with informing them what mighty Fortunes they are all born to. And what is this fine Freedom, after all, that theſe *Sparks* can help them to? Why they are free to be out of their Wits, and to be undone, if they take their Advice; To loſe their Conſcience, their Credit

Credit and their Money, and to be ten times more preſs'd than they were before.

There is ſtill a more extravagant Notion of Liberty behind. Some People are for Repealing the Laws of Morality, for throwing open the Incloſures of Religion, and leaving all in Common to Licentiouſneſs and Violence. They are for making their Inclinations the Rule, and their Power the Boundary of their Actions. They hate to let any Opportunity ſlip, or any Capacity lie Idle: But are for graſping at all Poſſibilities of Pleaſure, and Playing their Appetites at whatever comes in their way. To tye Men up from Enjoyment, and cramp them with Prohibitions, is an Encroachment upon the Rights of Nature. Theſe ungenerous Impoſitions are it ſeems the Dotages of Age, the Reſults of *Spleen* and *Impotence*; or at beſt the Pretences of Deſigning Power, which lays an Embargo upon ſome Branches of *Trade*, to engroſs the Advantages to it ſelf. I wonder why theſe Men don't improve their Principle farther. Why they don't dance upon the Battlements of Houſes, Vault down the *Monument*, and jump into a Furnace for Diverſion. To forbear theſe Things are great Reſtraints upon the Liberties of Motion, and make many of the Faculties of Nature inſignificant. They ought to ſtep in to the

Reſcue of Fevers and Phrenſy, and not let their Acquaintance lie under ſuch an ignominious Confinement, eſpecially when their *Spirits* are up, and they are ſo well diſpoſed for Satisfaction. Why do they not draw up a *Remonſtrance* againſt *Goals*, *Pillories*, and *Executions*; What! have they no Senſe of the *Grievances* of their Fellow *Subjects*? Can they ſee their own generous Principle ſuffer, their very *Magna Charta* violated, and do nothing towards a Relief? they ask your Pardon; To embark in ſuch *Expeditions* might endanger their Intereſt, and come home to them at laſt. And to ſpeak Truth, they are for having this Arbitrary Privilege in no *Hands* but their own. For touch them in their Honour or Property, and you'll find them ſenſible enough. A ſmall Injury to themſelves ſeem intolerable, and fires them with a Zeal for Juſtice and Reſtitution. Then the Laws are Defective, and give too little Damages; And therefore tho' they venture their *Necks* for it, they muſt have a Supplemental *Satisfaction*. Their own Caſe, one would think might ſhew them the unreaſonableneſs of their Scheme; And that a Liberty againſt Virtue and Law, is only a Privilege to be Unhappy; And a Licence for a Man to murther himſelf.

OF OLD AGE.

IN A DIALOGUE BETWEEN *Philebus* and *Eutropius*.

Phil. YOur Servant, This Visit is very obliging. If so good a Friend as you are, can be more welcom at one time than another, you are so now. I was just going to send to you, to Beg a little of your Conversation.

Eutrop. Sir I thank you, you are always contriving to give your Friends a Pleasure, one way or other: But methinks you seem somewhat concern'd. I hope no Accident has happen'd.

Phil. Nothing but what I'm afraid you'll smile at; and yet it sits pretty hard upon my Spirits.

Eutrop. I'm sorry for that; pray what's the matter?

Phil. Then without any farther Preamble, I muſt challenge you upon your laſt Promiſe. You may remember we were talking about *Old Age*, and the Inconveniences attending it. This Speculation has hung cruelly in my Head ever ſince: I think my Fancy is grown quite *Grey* upon't.

Eutrop. If that be your Caſe, 'tis ſomewhat unlucky; I have no Receipt againſt that Diſtemper. What would you be exempted from the common Fate, and have Nature alter'd, for your ſingle Satisfaction?

Phil. With all my Heart, If I knew which way. Not but that I could wiſh the Advantage was Univerſal, as much as any Man. To be plain, I don't think my ſelf over-furniſh'd, and ſhould be glad to keep up my Perſon in Repair as long as it laſts. In earneſt, It troubles me to conſider the greateſt part of Life is no better than a ſlow Conſumption; That we muſt ſhortly ſink into a ſtate of Weakneſs and Inſignificancy, and grow unacceptable both to others, and our ſelves. When our Limbs and our Memory, and it may be our Underſtanding too will fail us; when nothing but a Fever will warm our Blood; and all the lively *Perceptions* are forced out of Pain. We begin Life with

a ſlender Stock, and yet it improves ſtrangely. I wonder when we are well furniſhed we can't hold it: What! Turn Bankrupts when we have more Effects to Trade with, and more Skill to manage? A Flame well kindled and ſupplied, will burn for ever. When a Man is Rich, a little Care keeps him ſo. But Life, like an ill gotten Eſtate, conſumes inſenſibly, in deſpight of all imaginable Frugality. Infancy is a ſtate of Hope; and has the Tenderneſs of Parents, or the Compaſſion of Strangers, to ſupport it. Youth, like a Bloſſome, gives us Beauty in hand, and Fruit in Proſpect. But Age grows worſe and worſe upon the Progreſs, ſinks deeper in Sorrow and Neglect, and has no Relief to expect but the Grave.

Eutrop. I think you are too Tragical upon the Occaſion; Health, and Vigor, and Senſe, hold out ſometimes to the length of a long Journey. *Plato* enjoyed them all at 80. And ſo, if you'll take his Word for't, did *Cato Major*; and reckons you up a great many more. *Tully* was more than 60 when he wrote his famous *Philippicks*: In which his Rhetorick is not only more Correct, but more moving and Tempeſtuous, than in his younger Orations. The Poetick Fire, which is ſooneſt extinct, ſometimes rages beyond that Period. Of this I

could give modern Proof, were it neceſſary. To go on; Old Father *le Moin* writes now with all the Force, and Spirit, and Pleaſantneſs of 35. And a Gentleman of our own Country, has the ſame Happineſs. Now thoſe that can Entertain others, are never ill Entertain'd themſelves.

Phil. One Swallow makes no Summer. One had need have a Body and Soul made on purpoſe, to do theſe things you talk of. I am ſure it is otherwiſe with the Generality: And ſince Age ſeems a Common Penance impoſed upon Mankind, I could almoſt wiſh we had it ſooner; and that the ſweet Morſel of Life was left for the laſt.

Eutrop. That might engage your Appetite too much. What! you would be old when you are young, would you?

Phil. No; it may be I would be young after I am old.

Eutrop. Not in this World if you pleaſe; all old People have had their Time, they were young once, let that ſuffice.

Phil. Were young once! That is in plain *Engliſh* they have loſt the Advantage; a very comfortable Reflection! *Were*, ſerves only to trouble what we *Are*. *Fuimus* may make a good *Motto*, but in Life it is ſtark naught.

Eutrop.

Eutrop. If the whole Buſineſs was as bad as you repreſent it, there is no help for't, therefore we ſhould be contented.

Phil. Under favour, therefore we ſhould not be contented. What! is Deſpair an Argument for Satisfaction?

Eutrop. For Patience it is, when we have other Conſiderations to ſupport us. Beſides; are no Favours valuable but thoſe which laſt a Man's Life time? Does nothing leſs than an Annuity deſerve Thanks? Certainly we ought to be of a more acknowledging Temper than this comes to; eſpecially where we have nothing of Merit to plead. Upon the whole, I conceive the Conſequence may be work'd another way to better Advantage.

Phil. How ſo?

Eutrop. Why, ſince we can avoid *Old Age* by nothing but Death; our buſineſs is to make it as eaſy as may be. If you ask me which way? My anſwer is, we muſt Guard againſt thoſe Imperfections, to which *Old Age* is moſt liable. By Imperfections, I mean, Moral ones; for the other are not to be fenced off. In the ſecond place, let us conſider, that *Age* is not altogether Burthen and Incumbrance. There are ſeveral peculiar Privileges and Dignities annext to this part of Life. A ſhort View of the Reaſon of theſe Advantages,

tages, will help to relieve us under the Decays of the Body.

Phil. I am glad to hear it; pray go on with your Method.

Eutrop. To begin then with the *Imperfections.* Not that they are as unavoidable as Grey-Heirs; or to be charged upon *Age* without Exception. My meaning only is, that without Care People are more in danger of them when they are old, than at any other time. The firſt I ſhall mention, is a Forwardneſs to be diſpleaſed upon little occaſions; to take things by the wrong Handle; and to put ſevere Conſtructions upon Words and Actions. This unhappy Temper may be aſſigned to ſeveral Cauſes.

1*ſt.* Old Perſons, may be over-ſuſpitious of being contemn'd. Long Experience has taught them that the World is generally unbenevolent and narrow ſpirited; that Self-Love, and Ill-Nature, are extreamly common; and that the Pleaſures of too many are drawn from the Misfortunes of their Neighbours. Theſe Remarks confirmed by repeated Inſtances, make no kind Impreſſion. So that when a Man is conſcious of his own Decay, when he grows leſs active and agreeable, when he can neither Oblige, nor Puniſh, with the uſual Advantage; When this happens, he is apt

to

to fancy younger People are more ready to divert themſelves with his Declenſion, than to pity it. This Apprehenſion makes him interpret with Rigour, conclude himſelf injur'd upon a remote Appearance, and grow diſguſted upon every Ambiguity.

Phil. By the way, is Mankind capable of ſuch Barbarity as this Jealouſy ſuppoſes? Can they miſapply their Paſſions at ſo ſcandalous a rate? Can they inſult an unavoidable Infirmity, and trample upon the Venerable Ruins of Humane Nature? This Inſolence is fooliſh, as well as unnatural. He that acts in this manner, does but expoſe his own future Condition, and laugh at himſelf before-hand.

Eutrop. You ſay well. But very ill Things are often done. And thoſe who have ſeen moſt of them, are moſt Apprehenſive. On the other ſide, Thoſe who are leſs acquainted with the Vanity and Vices of the World, and have met with fewer Diſappointments, are inclin'd to a kinder Opinion.

Phil. A very charitable Ignorance! However, I think your Remark not ill founded; for I have obſerved an unuſual Sweetneſs of Temper in Children. Nature uſually makes a very obliging Diſcovery of her ſelf in them. They throw them-

themſelves with entire Confidence upon Converſation. They act without Artifice or Diſguiſe; and believe others as kind and undeſigning as themſelves: But when they once underſtand what a ſort of World they are come into: When they find that Eaſineſs of belief betrays them, and that they are loſers by the openneſs of their Carriage; Then they begin to be upon their Guard, to grow cautious and reſerv'd, and to ſtand off in Jealouſy and Suſpition. Like Birds that are ſhot at, Nature grows wild by ill Uſage; and neither Loves, nor Truſts, ſo much as Before.

Eutrop. Moſt certainly, unleſs Care be taken. For this Reaſon, if a Man does not uſe to reflect upon his Temper; if he does not ſhake off his Spleen, and check his Diſguſts; if he does not ſtrive to ſweeten his Blood, and refreſh his Generoſity, his eſteem of Mankind will abate too faſt. This Humour, unleſs prevented, will ſlide into Indifferency and Diſinclination; and make him have a kindneſs for nothing but himſelf. And becauſe odd Diſcoveries, Ruffles and Diſcouragements, encreaſe upon him in his Journey, the farther he travels, the leſs he will like the Company. And ſince the World has loſt his good Opinion, a ſlender Preſumption will be apt to awaken his Jealouſy, make him ſuſpect hard

hard measure, and put the worst Interpretation upon Things.

Phil. May not this Forwardness to be disobliged, proceed from the Infirmities of Age? The last part of Life is a perpetual Indisposition; you are seldom free from the Pain or the Weakness of a Disease. The Fever of the Fit may sometimes intermit, but then your best days are short of Health. Such uneasy Discipline is apt to make the Spirits turn eager. When a Man is loaden a Feather is felt, and the least rub will make him complain.

Eutrop. I believe the difficulty of some Humours may be thus accounted for. And where this Reason fails, I think I could assign another.

Phil. What is that?

Eutrop. With Submission; I'm afraid old Persons may sometimes over-rate their own Sufficiency. 'Tis true, generally speaking. Knowledge is the Consequence of *Time*, and *Multitude of Days* are fittest to *teach Wisdom.* But this Rule, like others, has its Exception. For all that, People are apt to fancy their Understandings move upon an Ascent, and that they must grow Wiser of course, as they grow Older. Thus they often take their Improvement upon *Content*, without examining how they came by it. As if the meer

meer Motion of the Sun, or the running of an Hour-glaſs, would do the Buſineſs. Now a Miſtake in this Caſe makes them impatient of Contradiction, and imagine themſelves always in the Right. To argue the Point, and debate their Opinions is to injure them. Younger Men ought to believe hard, and take Authority for the laſt Proof.

To proceed. Reſting too much upon the Privilege of their Years, may be the occaſion of a ſecond Imperfection; *i. e.* Incompliance with the innocent Demands and Satisfactions of thoſe who are Younger. Their Opinions are the Standard of Truth, and their Deſires the Meaſure of Agreeableneſs.

This Partiality of Thought, this indulging their own Inclinations, makes them firm to Prepoſſeſſion, and difficultly removed from thoſe Cuſtoms which firſt engaged them. The bare Novelty of a Thing is enough to caſt it: They condemn the prudent Alterations of the preſent Age, and are too kind to the Errors of the former.

Phil. Under favour, I conceive this Method ſcarcely defenſible. 'Tis true, they are old when they maintain theſe Opinions, but were they not young when they took them up? And why ſhould

ſhould they prefer the Judgment of their own Youth, to that of a later Generation? Is it ſuch an advantage to ſtand firſt upon the Roll of Time? Or does Senſe and Underſtanding wear out the farther a Line is continued? That a ſucceeding Age is born with the ſame Capacity with the former, that it may uſe the ſame Induſtry, cannot be deny'd: Why then ſhould we be barr'd the Privilege of our Fore-Fathers? Why may we not Pronounce upon the ſtate of Truth, upon the Decency of Cuſtom, and the Oeconomy of Life, with the uſual Liberty? Is Humane Nature improved to the utmoſt, or was Infallibility the Gift of thoſe before us? If not, what harm is it to chuſe for our ſelves? Why ſhould we be ſervilely ty'd to their Reaſon, who uſed the Freedom of their own? Thoſe who come laſt, ſeem to enter with Advantage. They are Born to the Wealth of Antiquity. The Materials for Judging are prepar'd, and the Foundations of Knowledge are laid to their Hands; why then may they not be allowed to enlarge the Model, and Beautifie the Structure? They View in a better Light than their Predeceſſors, and have more leiſure to examine, to poliſh and refine. Beſides, if the Point was tryed by Antiquity, Antiquity would loſe it. For the preſent Age is really the Oldeſt,

Oldeſt, and has the largeſt Experience to plead.

Eutrop. If you pleaſe I'll go on to a third Misfortune incident to Old Age, and that is *Covetouſneſs.* This, I confeſs, looks like ſo great a Paradox, that nothing but matter of Fact could force me to believe it. I have leſs Time to ſtay in the World, and leſs Capacity to enjoy it; therefore I muſt love it better than ever: What ſort of Reaſoning is this? To what purpoſe ſhould a Man graſp ſo hard when he can take the leaſt hold? Why ſhould he make himſelf uneaſy with ſo ill a Grace? Who could imagine that Appetite ſhould thus exceed Digeſtion, and that the Age of *Wiſdom* ſhould make ſo prepoſterous a Judgment? If there were any juſt fears of Poverty, or the Proviſion was moderate, 'twas ſomething. Fore-ſight and Frugality are good things. But alas! Covetouſneſs in old People is often unfurniſhed with theſe Excuſes.

Phil. Had you thought fit, I could have liked a Reaſon upon the *Cauſe*, as well as a Declamation upon the *Effect.*

Eutrop. To ſatisfie you, I'll give you my Conjecture; You know Age is not vigorous enough for Buſineſs and Fatiguing. 'Tis no Time to work up an Eſtate in, or to repair a Miſadventure. A ſtrain in an old

old Man's Fortune like one in his Limbs, is seldom out-grown. And where Labour is impracticable, and Recovery despaired of, Parsimony has the better Colour. Old Persons are apt to dread a Misfortune more than others. They have observed how Prodigality is punished, and Poverty neglected: These Instances hang like Executions before them, and often fright them into the other Extream. They are sensible their Strength decays, and their Infirmities encrease; and therefore conclude their Supplies should Increase too. They are best acquainted with the Uncertainty of Things, and the Deceitfulness of Persons. They know People won't do their Duty out of meer good will; that Observance must be purchased, and that nothing Engages like Interest and Expectation. Now the natural Diffidence, and the Anxiousness of Age, is apt to press the Reasons of Frugality too far, to be over apprehensive of an Accident, and guard with too much Concern. Their Blood grows cool and dispirited; and unless they relieve themselves by generous *Thinking*, they'll be in danger of falling into Excessive Cares, Unnecessary Provisions, and little Management. I have now laid the hardest of the Case before you. These are the worst Diseases of Age; And

yet not so formidable neither, but that Prudence and Precaution may prevent them.

Phil. I hope so too. However your Inference from the decay of Constitution, does not please me; Because, I doubt, there is something more in it than what you mentioned.

Eutrop. Pray what do you mean?

Phil. Why, I'm afraid a Man may live so long till he wants Spirits to maintain his Reason, and to Face an honourable Danger. Some People will undertake to *Bleed*, or Fast a Man into Cowardice. Now if this may be done, the Consequence may be untoward. For the disadvantages of Age seem no less than either of these Experiments. This Thought has sometimes made me uneasy. For what can be more wretched than to survive the best part of our Character, and close up our Lives in Disgrace?

Eutrop. A Concern so generous as yours needs not fear the Event. Resolution lies more in the Head than in the Veins. A Brave Mind is always impregnable. True Courage is the Result of Reasoning. A just Sense of Honour, and Infamy, of Duty and Religion will carry us farther than all the Force of *Mechanism*. The Strength of the Muscles, and the Ferment of the Humours, are nothing

thing to it. Innocence of Life, and Conſciouſneſs of Worth, and great Expectations, will do the Buſineſs alone. Theſe Ingredients make a richer Cordial than Youth can prepare. They warm the Heart at 80, and ſeldom fail in the Operation. *Socrates* was advanced to the Common Period of Life at his Tryal. But the Chilneſs of his Blood did not make him ſhrink from his Notions. He acted up to the height of his Philoſophy, and drank off his *Hemlock* without the leaſt Concern. *Eleazer*, a Jewiſh Scribe, was an older Man than he, and yet behav'd himſelf with admirable Fortitude under Extremity of Torture. (*Maccab.*) St. *Ignatius* and *Polycarp* were Martyrs after 80, and as fearleſs as Lions. In Military Men Inſtances of this kind are numerous; tho' I don't think Courage altogether ſo well try'd in a *Field*, as at a *Stake*.

Phil. The Reaſon of your Opinion.

Eutrop. Becauſe in a Battel, the Encouraging Muſick, the Examples of Reſolution, the Univerſal Tumult, will ſcarcely give a Man leave or leiſure to be a Coward. Beſides, the Hopes of Eſcaping are no ordinary Support. Of this we have a famous Inſtance in Mareſchal *Biron*. No Perſon living could be braver in the Field than He. And when he was afterwards

Tryed for Treason, his Spirit seem'd rather too big than otherwise. He used the King roughly, and out-raged his Judges, and appeared fortify'd at a wonderful rate. But when Death came near him, and he saw the Blow was not to be avoided, he sunk into Abjection; and dyed much to the disadvantage of his Character.

Now as to outward Appearance, the Case of Martyrdom is the same with that of the Duke of *Biron's*, and oftentimes much harder. Here is the certainty of Death, the Terrour of the Execution, and the Ignominy of the Punishment. And besides all this, leisure and cool Thoughts to contemplate the Melancholy Scene. In earnest, these are all trying Circumstances, and make the disparity of the Proof very visible.

Phil. I can't deny what you say. But tho' a Soldier can't distinguish himself so well as a Martyr, he may do enough to shew himsef no Coward. If you please, let us have an Instance or two from the Camp, to the Point in hand.

Eutrop. That you may a Hundred, were it necessary. I shall mention a few. To come to our own Times. The *Basha* of *Buda*, when it was last taken, was upwards of 70. But this did not hinder him from any

any Military Function : Like *Ætna*, he was Snow a Top, but all Fire within. For after a noble Defence he dy'd fighting upon the *Breach*. The late Prince of *Conde*, the Duke of *Luxemburgh*, and Mareschal *Schombergh*, were old Generals. For all that, upon an occasion, they would Charge at the Head of the Army with all the Heat and Forwardness of the youngest Cavalier. In short, Courage is at no time impracticable. Providence has dealt more liberally with Mankind, than to make any Action necessary, which is Mean.

Phil. I am glad to hear it ; You have reconciled me to Age much better than I was before. To deal freely, Cowardise makes a Man so insignificant, and betrays him to such wretched Practices, that I dreaded the Thoughts of it. If you please now, let's go on to the *Privileges* of Honour, and examine how the claim is made out.

Eutrop, That Age has a peculiar Right to Regard, is past dispute : Nature teaches it, Religion enjoyns it, and Custom has made it good. And in my Opinion, the Reasons of the Privilege are very satisfactory. For

First, Old Age is most remarkable for Knowledge and Wisdom. When we first

come into the World, we are unimproved in both parts of our Nature: Neither our Limbs, nor Understandings, are born at their full Length, but grow up to their stature by gradual Advances. ——

Phil. So much the better: For if we were Infants in our Bodies, and Men in our Souls, at the same time, we should not like it. The Weakness, the Restraints, the Entertainment, and the Discipline of the first Years, would relish but indifferently: A Spirit of *Age* could hardly bear such Usage. Methinks I should be loath to *Transmigrate* into a Child, or lie in a Cradle, with those few Things I have in my Head.

Eutrop. You are safe enough. But to return: For the Reasons above mentioned? Those who have had the longest time to furnish and improve in, must be the wisest People: I mean, generally speaking, where Care and other Advantages are equal. Men of Years have seen greater variety of Events; have more Opportunities of remarking Humours and Interests. Who then can be so proper to draw the Model of Practice, and strike out the Lines of Business and Conversation? The History of themselves is not unserviceable. The Revolutions at Home will open the Scene in a great measure. Thus they may

trace

trace their Actions to the first Exercises of Reason. This will shew them the Distinctions of Life, and the Complexion of every Period; Now Novelty pleases, and Inclinations vary with the Progress of Age. And thus with some regard to the diversities of Circumstance; with some Allowance for Custom and Government, for Fortune and Education, for Sex and Temper; they may give probable guesses at the Workings of Humane Nature: They may reach the Meaning, and interpret the Behaviour, and Calculate the Passions of those they converse with. These Lights will almost force a Prospect into the Heart, and bring the Thoughts into View. This Advantage is of great Use, It helps us to Discover, and to Please; It directs us in our Application, and often prevents us from doing, or receiving an Injury. Farther; Old Persons have the best Opportunities for reviewing their Opinions, and bringing their Thoughts to a second Test. For trying what they took upon Trust, and correcting the Errours of Education. And thus their Judgment becomes more exact: They may know more Things, and know them better, and more usefully than others. This will appear farther by considering

A second Advantage of Old Age; and that is, freedom from violent Passions.

This Advantage is partly the effect of Conviction and Experience. The danger is consider'd better, and the Indecency more discover'd than formerly. The Constitution likewise contributes its Share. The Current of the Blood moves more gently, and the Heat of the Spirits abate. This Change makes the Mind more absolute, and the Counsels of Reason better regarded. The Object and the Faculty are easier parted. And thus the excesses of Anger and Desire grow less intemperate. Whereas younger People, as they are apt to contrive amiss, so they often fail in the Execution. Their Prospect is too short for the one, and their Passions too strong for the other. Either they are impatient to wait, or pursue too far, or divert too soon: And thus the Design often miscarries. But Age views the Undertaking on all sides, and makes fewer Omissions in the Scheme: It computes more exactly upon Hopes and Fears, and weighs Difficulty and Success with better Judgment. Now Men have Temper to stay for the Ripeness of Things; they don't over-drive their Business, nor fly off to unseasonable Pleasure. They can attend with Patience, and hold on with Constancy. In short, this is the time in which the Mind is most Discerning and Dispassionate; furnished with the best

beſt Materials for Wiſdom, and beſt diſpoſed to uſe them. For theſe Reaſons Men of Years have generally been thought the moſt proper to preſide in Councils, and to have the Direction of Affairs. *Ariſtotle*, as I remember, obſerves, that odds in Underſtanding ſeems to give a natural Right to Command. Corporal Force is a Miniſterial Talent, and ought to be under Government. If this Privilege needed Preſcription; we have all the Advantage of Time and Place. Age has ſatt at the *Helm* ſo long, that the Name of Office and Authority is derived from thence; Witneſs the *Jewiſh Elders*, the *Spartan* Γερουσία, the *Roman Senate*, and the *Saxon Aldermen*. *Not*, but that younger People were ſometimes join'd in the Commiſſion. This Favour was ſometimes earlier beſtowed, either as a Reward to extraordinary Merit, or indulged to Quality, for Diſcipline and Improvement. Matters of Moment eſpecially ſhould be managed with Conduct and Temper; brought under the beſt Regulation; and put into the wiſeſt Hands. 'Tis true, Order and Right muſt not be diſturb'd; but where there is Liberty to chuſe, Age has the cleareſt Pretences, and ſtands faireſt for the Honour. There is a great Deference due to the Judgment of Years; their bare Affirmation and Au-

Authority ſhould have its weight; eſpecially when they Pronounce upon their own Experience and Employment. Here the Incompliance of our Reaſon ought to be ſuſpected, and nothing but Evidence ſhould make us diſſent.

3*dly*. Old Perſons deſerve a more than ordinary Regard, becauſe their Performances are ſuppoſed to have been more than ordinary: When nothing to the contrary appears, Juſtice as well as Charity will report kindly, and conclude in favour of another. In ſuch Caſes we ſhould preſume People have underſtood their Opportunities, and managed their Talent, and their Time to advantage. Upon this equitable Suppoſition 'twill follow, That thoſe who have lived longeſt, have done moſt Good. And is it not reaſonable that Returns and Benefits ſhould keep a Proportion; and that thoſe who have obliged moſt, ſhould receive the faireſt Acknowledgment? Old Perſons have been upon *Duty* a great while, and ſerved the *Publick* upon many Occaſions. They are the *Veterans* of the *State*, and ſhould be particularly conſider'd. The Reaſons of Order and Diſcipline, and Merit, require no leſs. And ſince Power muſt be kept in a few Hands: Since Property won't reach a general Diſtribution; ſince They can't be all gratified with

with *Offices* and *Eſtates*, let them be paid with Honour.

Methinks their very Infirmities look not unhandſomly. They carry ſomething of Dignity in them, when well underſtood. They are not to be wholly attributed to the Force of Time: But partly to their generous Labours, to that conſtant Fatigue of Buſineſs, to that Expence of Thought and Spirit, for the Publick Advantage. Let not the Alterations in their Perſon be meerly thrown upon Age, and reſolved into Decay. Let's rather conſider them as honourable Scars, Marks of Hardſhip and repeated Action, in the Service of their Country. Under this Notion they'll ſhine upon the Underſtanding, and move more for Reſpect than Pity. I might now aſſign a Reaſon of a Lower kind to the ſame purpoſe. And that is, meer Decency and Breeding, and good Nature, ſhould make us reſpectful to Age. An old Man muſt ſhortly take his final Leave, and Imbark for a Foreign Countrey; And therefore ſhould be treated with the Ceremony of a Departing Friend. We ſhould do ſomething to ſhew that we are loath to loſe him, and wiſh him happy in his Removal. Beſides, ſomething of Regard is due to his Condition: We ſhould divert the Senſe of his Declenſion, ſupport his Spi-

rits

rits by Obſervance, and keep him eaſy by obliging Behaviour.

Phil. I confeſs, I think you have done ſome Juſtice to Age: You have proved its Privileges, and ſetled the Preference, upon Grounds not unſatisfactory. But ſuppoſing the young People ſhould not do us Right, can't we relieve our ſelves without ſtanding to their Courteſy?

Eutrop. Yes; There are two Things will do us a Kindneſs. Firſt, we may conſider; that the Declenſions of Age are commonly very gradual. Like the Shadow of a Dial, the Motion is too ſlow for the Eye to take notice of. Could the Decays in us be mark'd through all their Progreſs, Life would be more uneaſy. But a Man looks at Night, as he did in the Morning. He does not ſee that when he is paſt his Prime; his Vigour is perpetually wearing off, that the Blood grows leſs florid, and the Spirits abate: That no day comes but impairs the Strength, and cramps the Motion, and tarniſhes the Colour, and makes us worſe for Service, and Satisfaction than we were before. But our Senſes are not fine enough to perceive the Leſſening, and ſo all goes tolerably well. If we were thrown out of our Youth, as we are ſometimes out of our Fortune, all at once; It would ſenſibly touch us. To go to Bed at Thirty, and

riſe

rise with all the Marks of Eighty, would try one's Patience pretty severely. But we walk down the Hill so very gently, that the Change of Situation is scarcely perceiv'd, till we are near the Bottom. This Advantage lies ready to our Hands, and wants little Improvement. But the other which remains, and is the most considerable, depends upon Conduct.

Phil. Pray let's hear it.

Eutrop. Why, if we would enter upon Age with Advantage, we must take care to be regular and significant in our Youth. This is the way to make both the Mind and the Body more easy. I say the Body, for Intemperance antedates Infirmities, and doubles them. It revenges its own Excesses, and plunges us sooner and deeper in the Mire, than otherwise we should fall. He that would have his Health hold out, must not Live too fast. A Man should Husband his Constitution, and not throw it away till he has done Living, if he can help it. Not to provide thus far is to betray our Senses, and prove false to the Interest of Ease and Pleasure. And as to the Mind, a well managed Life will be of great Service. Such a Person will be more disengag'd from the Entertainments of Sense, and not miss his Youth so much as another. He won't be troubled with im-

impracticable Wiſhes, but Strength and Deſire will fall off together. The Powers of Reaſon will improve by Exerciſe; and he that has govern'd a ſtronger Appetite, will eaſily govern a weaker. In ſhort, if we would be well provided we muſt begin betimes. Habits of Virtue, and handſom Performances, are the beſt Preparatives. Let's lay in a ſtock of good Actions beforehand. Theſe will ſecure our Credit *without*, and our Peace *within*. Are the ſpaces of Life not ill fill'd up? Is the World the better for us? Have we any ways anſwer'd the Bounties of Providence, and the Dignity of our Nature? Theſe Queſtions well anſwer'd, will be a ſtrong Support to Age; they'll keep off a great part of the weight of it; and make a Man's Years ſit eaſy upon him. The Mind has a mighty Influence upon the Body; and operates either way, according to the quality of Reflexion. The diſorders of Paſſion or Guilt, enflame a Diſtemper, envenom a Wound, and boil up the Blood to a Fever. They often baffle the Virtue of Drugs, and the Preſcriptions of Art. On the other hand; When the Review pleaſes, when we can look backward and forward with Delight; to be thus ſatisfied and compoſed, is almoſt a Cure of it ſelf. 'Tis true, a good Conſcience

ſcience won't make a Man immortal. But yet the quiet of his Mind often keeps him from wearing out ſo faſt. It ſmooths his Paſſage to the other World, and makes him ſlide into the Grave by a more gentle and inſenſible Motion. And when the Body is ſhaken with Diſeaſes, when it bends under Time or Accident, and appears juſt ſinking into Ruine; 'tis ſometimes ſtrangely ſupported from within. The Man is prop'd up by the Strength of Thought; and Lives upon the Chearfulneſs and Vigour of his Spirit.

Even Vanity, when ſtrongly impreſs'd, and luckily directed, will go a great way. Thus *Epicurus* in *Tully* tells us, that the pleaſure of his *Writings*, and the hopes of his *Memory*, abated the ſharpneſs of his Pains, and made the Gout, and the Stone, almoſt ſleep upon him.

Phil. Epicurus had a ſtrong Fancy: Though I muſt own that pleaſant Retroſpections, and eaſy Thoughts, and comfortable Preſages, are admirable Opiates: They help to aſſwage the Anguiſh, and diſarm the Diſtemper; and almoſt make a Man deſpiſe his Miſery. However I'm ſtill a little concern'd that I muſt go leſs and leſs every day, and do the ſame things over again with abatements of Satisfaction To live only to Nurſe up Decays, to feel Pain

Pain, and wait upon Diſeaſes, is ſomewhat troubleſome and inſignificant.

Eutrop. Pardon me there! Not inſignificant, if it ſhould happen ſo.

To bear Sickneſs with Decency, is a noble Inſtance of Fortitude. He that Charges an Enemy does not ſhew himſelf more brave, than he that grapples handſomly with a Diſeaſe. To do this without abject Complaints; without Rage, and Expoſtulation, is a glorious Combat. To be proof againſt Pain, is the cleareſt Mark of Greatneſs: It ſets a Man above the dread of Accidents. 'Tis a State of Liberty and Credit. He that's thus fenced, needs not fear nor flatter any thing. He that diſtinguiſhes himſelf upon theſe Occaſions, and keeps up the Superiority of his Mind, is a Conqueror, though he dies for't; and rides in Triumph into the other World. And when we are engag'd in theſe honourable Exerciſes, and proving the moſt formidable Evils to be tolerable; are we Inſignificant all this while? Thus to teach Reſignation and Greatneſs, and appear in the heights of Paſſive Glory, is, I hope, to live to ſome purpoſe. Other Performances, I grant, are more agreeable; but poſſibly none more uſeful. Beſides every one has not this Tryal. Sometimes the Senſes are worn

up,

up, and the Materials for Pain are ſpent, and the Body is grown uncapable of being pleaſed, or troubled in any great degree. To relieve you a little farther; give me leave to add, That the more we ſink into the Infirmities of Age, the nearer we are to Immortal Youth. All People are Young in the other World. That State is an Eternal Spring, ever freſh and flouriſhing. Now to paſs from Midnight into Noon on the ſudden: To be Decrepit one Minute, and all Spirit and Activity the next, muſt be an entertaining Change. Call you this Dying? The abuſe of Language! To fly thus ſwiftly from one Extream to another; To have Life flow in like a Torrent, at the loweſt Ebb, and fill all the Chanels at once; This muſt be a Service to the Caſe in hand. For this Reaſon old People will go off with Advantage. At their firſt Arrival they ſeem likely to be more ſenſible of the Difference. They ſeem better prepar'd to reliſh Liberty, and Vigour, and Indolence, than others. The Hardſhip of their former Condition rewards its own Trouble. It burniſhes their Happineſs, and awakens the Mind to take hold of it. Health after Sickneſs, and Plenty upon Poverty, gives double Pleaſure.

In ſhort, *Philebus*, to be afraid of growing Old, is to be afraid of growing Wiſe,

and being Immortal. As if we could be happy too ſoon! Pray what is there in this World to make us fond of? None yet were ever fully pleaſed with it. If the Publick Intereſt was generally purſued, and Men did their beſt to make each other happy, it would not do. Our Ideas of Satisfaction can meet with nothing to anſwer them. And as long as Fancy out-ſhines Nature, and Thoughts are too big for Things, we ſhall always be craving. I could draw up a Scheme of Happineſs, if I could have it as eaſily, that ſhould Mortifie the moſt fortunate Ambition; kill *Alexander* with Envy, and make *Cæſar* pine away at his own Littleneſs. And do we Imagine God would make an Appetite without an Object? Muſt we be always wiſhing for Impoſſibilities, and languiſh after an everlaſting Nothing? No, *Philebus*, the Being of Happineſs is more than a Dream. There are Entertainments which will carry up to Deſire, and fill up all the Vacancies of the Mind. But theſe Things are not to be met with here. One would think we ſhould be glad to go upon a farther Diſcovery; and that Curioſity ſhould almoſt carry us into the other World. Happineſs is ſure well worth our Enquiry. Who would not try the moſt unknown Paths in ſearch of ſo noble an Object? Who would not look into all

the

the Regions of Nature; travel over the Sky, and make the Tour of the Universe? And can we then be sorry to see our Voyage fixt, and start back when we are just Embarking? This is to be over fond of our Native Country, and to hang about Life a little too meanly.

Phil. I thank you. I perceive my Apprehensions were unreasonable. Age has no such formidable Aspect, as I supposed. I am now convinced, that if the other parts of Life have been well managed, this will prove tolerable enough.

OF PLEASURE.

THat *Pleaſure*, preciſely conſider'd, is an Advantage, muſt be granted by the moſt ſevere Philoſophy: 'Tis the principal Intendment of Nature, and the ſole Object of Inclination. Every thing Good, is ſo far deſirable. And why is it ſo? Becauſe it affords a Satisfaction to him that has it. The only reaſon why *Being*, is better than *Not Being*; is becauſe of the agreeable *Perceptions* we have in the firſt, which are impoſſible in the latter. Without Pleaſure either in *Hand*, or in *Remainder*, Life is no Bleſſing, nor Exiſtence worth the owning. Were I ſure never to be pleaſed, my next Buſineſs ſhould be to *unwiſh* my ſelf, and pray for Annihilation. For if I have nothing which delights me in my *Being*, the very Senſe of it muſt be unacceptable; and then I had better be without it. He that can prove himſelf *Something*, by no other Argument than *Pain*, will be glad to be rid of the Concluſion. For to ſuppoſe that Miſery is preferable to *Not Being*, is, I believe, the wild-

eſt Thought that ever entred the Imagination. A very ſhort Fit of Torture, and Deſpair, would convince the moſt Obſtinate: Now though there are Degrees of Happineſs or Miſery, there is no *Middle* between them. A Man muſt feel one or the other. That which ſome Philoſophers call *Indolence*, is properly a State of *Pleaſure*. For though the Satisfaction may be ſomewhat Drowſy, yet, like the firſt Approaches of Sleep, it ſtrikes ſmooth and gently upon the *Senſe*. To return; 'tis *Pleaſure*, which is the laſt and fartheſt Meaning of every reaſonable Action. 'Tis upon this Score that the Husband-man Labours, and the Soldier Fights, and all the Hazards and Difficulties of Life are undergone. Wealth and Honour, and Power, as Topping as they ſeem, are but Miniſterial to *Satisfaction*. They are ſuppoſed to furniſh a Man's Perſon, and fix him in a Place of Advantage. They feed his Appetites, and execute his Will, and make him valuable in his own Opinion, and in that of his Neighbours. Theſe Services they promiſe at leaſt, which makes them ſo earneſtly deſired: 'Tis *Pleaſure*, which reconciles us to *Pain*. Who would ſubmit to the Nauſeouſneſs of *Medicine*, or the Torture of the *Surgeon*; were it not for the Satisfaction of receiving our Limbs,

and

and our Health? *Pleaſure* is purſued where it ſeems moſt renounced, and aimed at even in Self-denial. All voluntary Poverty, all the Diſcipline of Penance, and the Mortifications of Religion, are undertaken upon this View. A good Man is contented with hard Uſage at preſent, that he may take his *Pleaſure* in the other World. In ſhort, To diſpute the Goodneſs of *Pleaſure*, is to deny Experiment, and contradict *Senſation*, which is the higheſt Evidence.

But there needs no more to be ſaid in recommendation of *Pleaſure*. The greateſt danger is, leaſt we ſhould value it too much. The *Seaſon*, the *Object*, and the *Proportion*, are all Circumſtances of Importance: A failure in any of them ſpoils the Entertainment. He that buys his Satisfaction at the Expence of Duty and Diſcretion, is ſure to over-purchaſe. When Virtue is ſacrificed to Appetite, Repentance muſt follow, and that is an uneaſy Paſſion. All unwarrantable Delights have an ill *Farewel*, and deſtroy thoſe that are greater. The main Reaſon why we have Reſtraints clap'd upon us, is becauſe an unbounded Liberty would undo us. If we examine Religion, we ſhall find few Actions forbidden, but ſuch as are naturally prejudicial to Health, to Reaſon, or Society. The Heathen

Philoſophers, excepting ſome few of the *Cyrenaicks*, and *Epicureans*, were all agreed in the folly of forbidden Pleaſure, They thought the very Queſtion ſcandalous; and that it was in effect to diſpute, whether 'twere better to be a *Man*, or a *Beaſt*.

The general Diviſion of *Pleaſure*, is into that of the Mind, and the other of the Body. The former is the more valuable upon ſeveral Accounts. I ſhall mention ſome of them.

1*ſt*. The Cauſes of theſe Satisfactions are more reputable than the other. Corporeal Pleaſures are comparatively Ignoble. They ſeem founded in Want and Imperfection. There muſt be ſomething of Uneaſineſs to introduce them, and make them welcome. When the Pain of Hunger is once over, Eating is but a heavy Entertainment. The Senſes are ſome of them ſo mean, that they ſcarce reliſh any thing, but what they Beg for. But Rational Delights have a better Original. They ſpring from noble Speculations, or generous Actions; from Enlargements of Knowledge, or Inſtances of Virtue; from ſomething which argues Worth, and Greatneſs, and Improvement.

2*dly*. The Satisfactions of the Mind are more at command. A Man may think of

a handsom Performance, or a Notion, which pleases him at his leisure. This Entertainment is ready with little Warning or Expence. A short Recollection brings it upon the Stage, brightens the Idea, and makes it shine as much as when 'twas first stamp'd upon the Memory. Thoughts, take up no Room. When they are right, they afford a portable Pleasure. One may Travel with it without any trouble, or Incumbrance. The Case with the Body is much otherwise. Here the Satisfaction is more confin'd to Circumstance of Place, and moves in a narrower Compass. We cannot have a pleasant *Taste* or *Smell*, unless the *Object* and the *Sense*, are near together. A little Distance makes the Delight withdraw, and vanish like a Phantosm. There is no Perfuming of the Memory, or Regaling the Palate with the Fancy. 'Tis true, we have some faint confused Notices of these absent Delights, but then 'tis Imagination, and not Sense, which giveth it. I grant the *Eye* and *Ear* command farther, but still these have their Limits. And besides, they can only reach an Object *Present*, but not make it so. Whereas the Mind, by a sort of natural Magick, raises the Ghost of a departed Pleasure, and makes it appear without any dependance upon Space, or Time. Now the almost Omni-

presence

preſence of an Advantage, is a Circumſtance of Value; it gives opportunity for Uſe and Repetition, and makes it ſo much the more one's own.

3*dly*. Intellectual Delights are of a nobler kind than the other. They belong to *Beings* of the higheſt Order. They are the *Inclination* of Heaven, and the Entertainments of the Deity. Now God knows the choiceſt Ingredients of Happineſs; He can command them without difficulty, and compound them to Advantage. Omnipotence and Wiſdom, will certainly furniſh out the Richeſt Materials for its own Contentment. 'Tis natural for every *Being* to graſp at Perfection, and to give it ſelf all the Satisfactions within Thought and Power. Since therefore Contemplation is the Delight of the *Deity*, we may be aſſured the Flower and Exaltation of Bliſs, lies in the Operation of the Mind.

To go no higher than the Standard of Humanity. Methinks the Satisfactions of the Mind are of a brighter Complexion, and appear with a diſtinguiſhing Greatneſs. There is nothing of Hurry and Miſtineſs in them. The *Perceptions* are all clear, and ſtay for Peruſal and Admiration. The Scene is dreſs'd up like a Triumph, the Fancy is *Illuminated*, and the *Show* marches on with Dignity and State. If the Senſes have

any

any Advantage, it lies in the Strength of the Impreſſion. But this Point may be fairly diſputed. When the Mind is well awaken'd, and grown up to the Pleaſures of Reaſon, they are ſtrangely affecting. The Luxury of *Thought*, ſeems no leſs than that of the P*alate*: The Diſcovery of a great *Invention*, may be as moving as Epicuriſm. The Entertainments of P*lato* were as high-ſeaſon'd, as thoſe of *Apicius*. And *Archimedes*, by his Behaviour, ſeems to have paſſed his Time as pleaſantly, as *Sardanapalus*. The Charms of Authority, made *Cato* aver, that Old Age was none of the moſt undiverting Periods of Life. And in all likelihood the Victory at P*harſalia*, tranſported *Cæſar* beyond all the Delights of the *Roman* Court.

The Senſes ſeem not to be built ſtrong enough for any great Force of P*leaſure*. A ſudden Exceſs of Joy has ſometimes prov'd Mortal. 'Tis as dangerous as Gun-powder, charge too high, and you ſplit the Barrel. It flaſhes too hard upon the tender Organ, and ſtupifies more than pleaſes. To look upon the Sun ſtrikes us blind. Thus a glorious Appearance from the other World, has often over-ſet the beſt Men. Nature ſunk under the Correſpondence, and was too weak to bear the Luſtre of the Object.

The

The *Body* was not made to be Maſter in this Affair. This may appear from Self-denial, which has a Mixture of ſomething agreeable. 'Tis a Pleaſure to refuſe one. To arreſt an importunate Appetite, to ſilence the Clamour of a Paſſion; and repel an Aſſault upon our Virtue, is a noble Inſtance of Force, a handſom proof of Temper and Diſcretion. A brave Mind muſt be entertain'd by ſurveying its Conqueſts, and being conſcious of its Sovereignty. And thus by frequent Reſiſtance, and generous Thinking, the Forbearance grows an Equivalent to Fruition. And that which at firſt was almoſt too big for Oppoſition, is at laſt too little for Notice. Theſe Satisfactions of Reſtraint, are a fair Proof of the *Diſtinction* of *Soul* and *Body*. And that we are made up of ſomething greater than *Matter* and *Motion*. For that *Atomes* ſhould diſcipline themſelves at this rate, check their own agreeable Progreſs, and clap one another under Hatches; is very unconceiveable. *Atomes* don't uſe to be ſo croſs as this comes to. Pleaſure, of what kind ſoever, is nothing but an Agreement between the Object and the Faculty. This Deſcription well applied, will give us the true Height of our ſelves, and tell us what ſize we are of. If little Things will pleaſe us, we may conclude we are none of the

biggeſt

biggeſt People. Children are as well known by their Diverſions, as their Stature. Thoſe Satisfactions which require Capacity and Underſtanding to reliſh them, which either ſuppoſe Improvement, or promote it, are of the better ſort. On the other ſide: To be pleaſed with Gawdineſs in Habit, with Gingles and Falſe Ornament in Diſcourſe, with Antick Motions and Poſtures, is a ſign that the Inclinations are Trifling, and the Judgment vulgar and unpoliſh'd. There ſhould be ſomewhat of Greatneſs and Proportion, and Curioſity in Things, to juſtifie our Appetite. To be gain'd by every little pretending Entertainment, does but ſhew our Meanneſs.

'Tis ſomewhat ſurprizing to obſerve how eaſily we are ſometimes engag'd, and one would think, when we were leaſt in Humour. For the purpoſe. Here's a Man that has lately buried his only Son, and is embarraſs'd with Debts and Diſputes in his Fortune: How comes it about that he is ſo airy and unconcern'd on the ſudden? No longer ago than this Morning, he was extreamly ſenſible of his Misfortune; what has made him forget it in ſo ſhort a time? Why nothing, but he is juſt chop'd in with a *Pack* of Dogs, who are Hunting down a Hare, and all *Opening* upon the *View*. The Man needs no more to change his Paſſions.

This

This Noiſe has drown'd all his Grief: He is Cured and made Happy Extempore. And if it would laſt, 'twas ſomething: But alas, 'tis quickly over. 'Tis a Happineſs without a Fund: 'Tis no more than a little *mantling* of the Spirits upon ſtirring: A Childiſh Exultation at the Harmony of a *Rattle*. It proceeds not from any thing rich or ſolid in Nature: 'Tis meer Levity of Mind, which ſnatches him a little from his Miſery. The Cauſe of the Intermiſſion is uncreditable. The Entertainment is not big enough for the Occaſion. 'Tis true, the trouble is remov'd, and ſo far the Point is gain'd. But then the Satisfaction is ſo Fantaſtick and Feveriſh, that the Cure it ſelf is an ill Symptom, and almoſt worſe than the Diſeaſe. Upon the whole, I think, we ought to be concern'd, that ſuch Trifles can provoke our Appetite: And that we may be toſs'd from one State to another, by ſo weak a Motion. The truth is, as we manage the Matter, our Diverſions are oftentimes more uncreditable than our Troubles. However, ſince Health is kept up, and Melancholly diſcharg'd by theſe Amuſements, they may be tolerable enough within a Rule. But to purſue them with Application, to make them our Profeſſion, and boaſt of our Skill in theſe little Myſteries, is the way to be uſeleſs and ridiculous.

The

The Being of Pleaſure, as things ſtand at preſent, is very Precarious. Not to mention any other Inconvenience, it lies terribly expoſed to the Incurſions of *Pain*. And when theſe two Parties happen to meet, the Enemy always gets the better. Pain is a ſtrange domineering *Perception*. It forces us into an Acknowledgment of its Superiority: It keeps off Satisfactions when we have them not, and deſtroys them when we have them. The Prick of a Pin, is enough to make an Empire inſipid for the time. The *End* of *Pleaſure* is to ſupport the Offices of Life; to relieve the Fatigues of Buſineſs; to reward a Regular Action, and encourage the Continuance. None are allow'd this Privilege, but ſuch as keep within the Order of Nature. 'Tis true, it becomes the Greatneſs of the Deity, to work by the moſt comprehenſive, unvariable Methods; and therefore Satisfaction is tyed to certain General Laws, which it is in the liberty of Man to abuſe. And when this happens, the Force of the firſt Decree is not ſuſpended. God does not think fit to alter the Courſe of Nature, and break through a Chain of Cauſes, to puniſh every Miſmanagement. The *Senſes* turn upon Capacity and Proportion, not upon Juſtice and Property. For Inſtance, He that ſteals a Dinner, may taſte it as well, as if

it

it had been his own. If things were otherwise, Virtue would have no Tryal. But let every one take heed, not to make bold with the Divine Eſtabliſhment, nor riot in the Liberalities of Providence. All Exceſſes and Miſapplications are Uſurpations of Pleaſure, and muſt expect an after Reckoning. A Man will be ſure to pay for them in Repentance, or ſomething worſe.

F I N I S.